

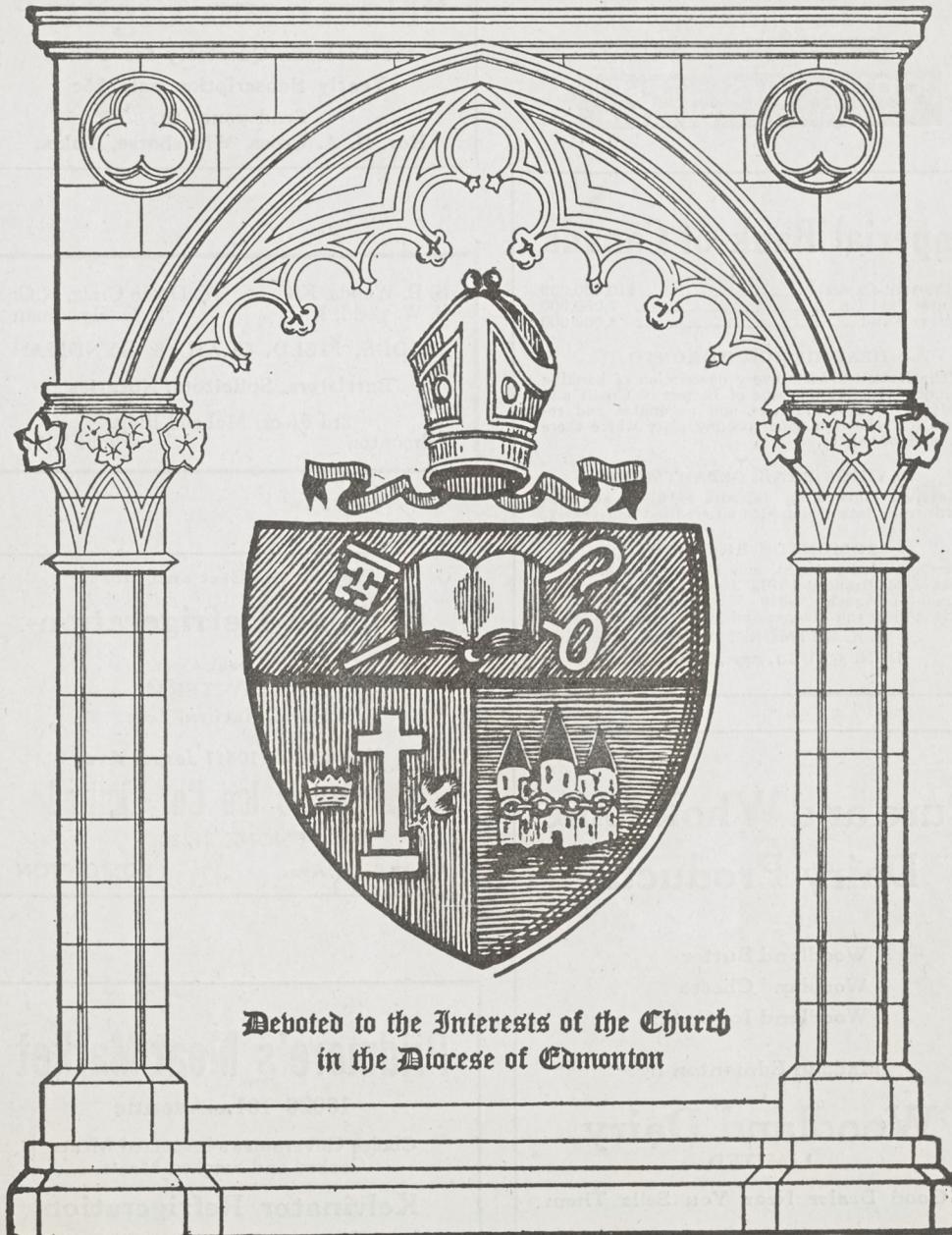
The Church Messenger

DIOCESE OF EDMONTON

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in the Diocese of Edmonton

Church Messenger---Diocese of Edmonton

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Editorial

THE BISHOP'S MESSAGE

My Dear People:

With the beginning of October, we look forward to the winter with all its various activities.

I had hoped that by this time I could have taken my place amongst you again, but I am sorry to say my recovery is somewhat slow. You are ever in my thoughts, and I would like to take this opportunity to say "Thank you very much" for the many acts of kindness which have been shown to me during my long illness.

The war makes us all feel sad, but let us realize that everything rests in God's Hands and we must look to Him for the future. Let us, therefore, pray without ceasing and cast our care on Him.

At this time the Diocese needs the wholehearted support of every member. Some of our clergy have left to work in other Dioceses, but we look forward to others taking their places in the spring of 1941. Fortunately, there are four young men from our own Diocese who, God willing, will be ready for Ordination at that time. Also, one from England and another from Saskatoon have expressed a wish to work in this Diocese.

In the meantime every effort will be made to provide spiritual ministrations in those parishes which are, for the time being, without a resident clergyman.

Let us go forward then in faith and hope "looking unto Jesus" Who is the Author and Finisher of our Faith.

With every good wish, believe me to be,

Your sincere friend and Bishop,

ARTHUR EDMONTON.

Bishop's Appointments

THE REV. W. DE VERE A. HUNT, B.A., LTh.,
To be Rural Dean of Pembina.
THE REV. A. WALLIS to be Rural Dean of
Wetaskiwin.

Obituary

MRS. C. F. TYE

We regret to announce the death of Mrs. C. F. Tye, of Sedgewick, after a long and painful illness borne with great Christian fortitude. Mrs. Tye will be remembered with affection and esteem by many of her friends throughout the Church and particularly by the members of the Woman's Auxiliary of which she was a life member

and through which she gave long years of devoted service to her Church. She will be greatly missed by her friends in Sedgewick and Killam where she endeared herself to all by her noble example and her happy disposition.

SQUADRON LEADER WALTER DALLAMORE

News has been received of the death of Squadron Leader W. Dallamore, son of Mr. and Mrs. T. H. Dallamore of 10343 149th St., Edmonton, while on active service with the Royal Air Force in Egypt. Our deepest sympathy goes out to his parents and to his wife the former Miss Margaret Reid, daughter of Mr. and Mrs. H. P. Reid, of 10318 123rd St., Edmonton.

"And it was said of them they loved not their lives unto death."

"GO TO THE COUNTRY NOW!"

A MISSIONARY CRUSADE

One of the most heartening things we have heard for a long time is the news that the M.S.C.C. has resolved to forego as from the end of this year the grants hitherto made by the S.P.G. to the Church in Canada, and that in grateful admiration for all that the English Missionary Societies have done the Board of Management has informed these Societies that the Church will relieve them of all diocesan grants or such portions as the Societies may desire beginning 1941.

This means that the Church in Canada must raise its own funds for its own missionary work. It does not require much imagination to see what a task lies before us, but that the Church can rise to the task has never been in doubt. We have always maintained that the resources of the Anglican Communion have never been fully tapped and that when the Cause catches the imagination of our people there are no better givers to the Church. No one would be so foolish as to think that we can pass over from a state of semi-dependence on missionary societies to a state of responsible independence without some serious disruption and a fairly long period of adjustment. Considerable inconvenience will be caused. The present policy of the M.S.C.C. will have to be radically changed if not abandoned all together. Up to the present we have been too visionary and idealistic and most impractical in tackling the Missionary Problem. We have seen the work that needs to be done but like the man who started to build and was unable to finish because he had not the wherewithal, we have found ourselves with vast missionary projects on our hands and with no money to maintain them adequately. It is one thing to see a need, it is another to fill it. This has always been our contention. Sentiment and enthusiasm has overridden our more sober judgment and our missionary undertakings can easily become millstones of defeat.

Thus it is with something of a thrill that we hear at long last of a real attempt to meet the problem with greater realism and from a much more practical angle. The Canadian CHURCHMAN prints a summary of the policy as outlined by the Bishop of Calgary which we publish below:

The first point is perhaps the most important. The Apportionment is considered by most harassed clergy and struggling parishes as a tax which if not

paid which brings down upon them the wrath of equally harassed executive committees, with penalties and threats of dire punishment. England once lost a whole empire through the same absurd policy. The new principle is one of Good Will. We have always held it to be contrary to the extension of the Church to bring compulsion to bear on the Missionary Effort. Willingness to accept together with the realistic appreciation of the capacity to give can be the one and only basis on which to raise the missionary standard.

Again we have always held that it is wrong to say we must have so much money because we have so much work to do. As the Bishop of Calgary says this is the cart before the horse. It must be "we have so much money, now we can do so much work." As new fields of endeavour open up it is an easy matter for the M.S.C.C. to go to the Dioceses and say, "There is other work to be done, is the Church ready for greater effort." Such a method makes Missionary Effort a Challenge and not a matter of taxing a parish so much, with constant pressure from above to see that it is paid.

It is all summed up in the expressed principle: "Base Expenditure on Income and not Income on Expenditure."

Members of the Edmonton Executive Committee will recognize it as an old battle ground. For years there have been those who have advocated this with regard to Diocesan expenditure. We got no further than a morass of figures to prove that "there wasn't much in it." As a consequence we today find ourselves with high overhead cost and underpaid men, large undertakings and little or no prospect at present of maintaining them. Had it not been for generous missionary society gifts our condition would be far worse than it is. We need an objective beyond our givings but we need one that is lower than at present in order to be able to do a little work well instead of a larger work badly. Sound missionary enterprise is the crying need of our day. We affirm with conviction that if our people are presented with a programme of missionary work which is realistically related to all the facts and not the product of inchoate ideas which spread the work of the Church indiscriminately they will respond with large-hearted generosity.

If the M.S.C.C. will come forward with such a programme it will receive the acclaim of all our

people. It can "go to the Country now" and be assured of every support. One thing must first be definitely assured: Diocesan policy must fit with the closest accord into that programme. Sectionalism must go and since it cannot be said that the establishment of some dioceses had much to do with the realistic appreciation of all the facts involved we see a few difficulties ahead for those in authority.

But the people—who are not diocesan or even parish-minded so much as Church-minded—they will not fail when it calls them to its side.

A Summary

"No strict mathematical basis of apportionments is possible.

"The committee on apportionments suggest a 'New Principle of Good Will,' based on the financial strength and giving power of the several dioceses as evinced by past experience and shown by their capacity to give plus the willingness to accept. This to be decided after consultation with diocesan

authorities. The aim is to get the sum decided upon under-written and more or less guaranteed.

"In other words, this is a policy suggested by realists. Too long have we put the cart before the horse. We have said we must do so much work and for that we must have so much money. We have never got the money and never done the work. Now we say after consultation with the dioceses, 'We honestly think we can get this much money and with this much money we will do this much work'; i.e., Base Expenditure on Income not Income on Expenditure. A lower objective to start with but one far in advance of our givings. Then go on from there.

"This is the committee's hope for the next triennium, taking 1941 to work it out.

"The action of Board of Management of M.S.C.C. in relinquishing English grants, means we must 'Go to the country now.' Along this road of self-support and self-respect there is no turning back.—L. RALPH Calgary."

On the Editor's Table

THOSE SERMONS AGAIN

The Bishop of Bradford writes in his September MAGAZINE some words of good counsel on the subject of parochial sermons. He had received a complaint that a certain clergyman preached about the war every Sunday, and his correspondent added that he wanted to go to church to get away from the war. We sympathize equally with the Bishop, the correspondent and the parson. The Bishop rightly says that church-going is not a method of escape from reality, but a habit by which Christians may gain strength to face and overcome the real anxieties of the times. The parson doubtless finds that what fills his own, and other people's minds, is very hard to keep out of his discourses. The layman, presumably, desires to be taken into deeper levels of thought, where he can contemplate eternal things, and temporal exigencies only in their light. The proper solution of this problem is not really very difficult in practice. The subject of sermons should be neither the excellence of free commonwealths nor the wickedness of Nazi systems, but the great all-embracing truths of God—His personal revelation, appealing to men's faith. His righteous power, appealing to men's hope, and His character of holiness and loving mercy, appealing to earthly things.

MISSIONARIES IN JAPAN

The report that British and American Anglican bishops in Japan have been ordered to leave their sees, and that all foreign missionaries are to be banished, is something more than disconcerting. But the situation is obscure, and there is no reliable confirmation of the report. For example, it is not clear whether the alleged action is a spontaneous expression of nationalism from the native leaders of the Church, or is the order of the secular authorities. Many issues are involved, and we must wait for fuller information before attempting to discuss the situation. The war has indeed brought endless complications into the mission field. There are, for example, still a number of German missionaries in South Africa. They have been permitted to remain so long as they refrain from hostile propaganda, but this is exactly what they are ordered not

to do. A Nazi publication declares that "the primary duty of the missionaries is to injure the enemies of the Reich wherever possible. The missionaries' well-being is of no consequence; their mission work is even more immaterial; and their religious faith is quite beside the point." Caesar is again demanding the things that are God's.

THE VATICAN'S DILEMMA

A powerful editorial in the CHURCH TIMES under the above heading points out the extremely difficult position of the leader of the Roman Catholic Communion in the present struggle.

The writer draws attention first to the avowed intention of the Hitlerian group to make Europe pagan with a church permitted to continue private ministrations only and completely subservient to secular tyranny. In the face of this threat says the editorial "the greatest of many tragedies is the practical helplessness of the Pope and the Roman Church to organize and inspire any international opposition to the forces of destruction. The first reason is that the Vatican is not an international institution. It is indeed narrowly national. The Pope has denounced the new tyranny in eloquent terms. He has lamented but he has not led. He has not led because he could not. Despite the Lateran Treaty, his Holiness remains a prisoner in the Vatican, enclosed in a definite Italian fortress, the unwilling internee of Mussolini and his Allies."

The article goes on to point out that in England the Roman Catholics are loyal citizens. In America the Roman Catholics have been foremost in anti-British propaganda. In Germany Cardinal Faulhaber defends the faith valiantly and in South America the official Roman influence is strongly suspected of casting its weight into the scale of appeasement and friendship with the Nazis. The Vatican newspaper IL OSSERVATORE ROMANO at one time boldly outspoken has ceased reporting political events and confines itself to religious and cultural matters. In effect the Vatican has surrendered its supremacy and capitulated to Caesar.

Such a tragedy must cause the faithful Christians throughout Christendom much sadness and perturbation. In the present struggle Christian

Churches of all denominations may expect no mercy from the enemy who ruthlessly destroys all who will not worship the God-State. A surrender on the part of so large a part of Christendom is equivalent to the capitulation of France on the field of battle. And as such a capitulation left Britain standing alone in defence of national independence and individual liberty, so the surrender of the Vatican leaves the "English Church, with its allied provinces throughout the world, standing almost alone in defence of Catholic freedom."

"All eyes," says the editorial, "in which both the light of spiritual liberty and the fire of Catholic truth still glow, turn wistfully towards Canterbury, the kind but diffident Mother of Churches. What might not happen if only the English Church would set its own neglected house in order and throw it open for a meeting place of Christian nations."

THE SOUL OF FRANCE

The following letter was written by a French sailor in England to a friend who is one of the survivors of the MEKNES, the French troopship which the Germans torpedoed. He says:

"I have decided to stay in England. I should have sailed with you, but I had a strong presentiment that I should not do so. I bow before this warning of Providence, and from tomorrow I shall sign with the free French navy.

"When you see my wife, tell her that after many painful heartsearchings I am going where duty calls me. If God wills, I shall return home as victor, holding my head high. If not, she may be sure that I fought to the last with all my strength. Tell her to bring up the lads religiously, and to teach them to love France, which will rise again by the labours and the will of all French people.

"Be very careful how you transmit my letter. Do not forget that I shall be a deserter, a franc-tireur, and, no doubt, condemned to death. I shall doubtless change my name for fear of reprisals if I should be caught. My mother knows this name, and she will certainly recognize it if she hears it. But for everyone, even my friends, I shall now be dead until the blessed day of my return.

"You will kiss for me my mother, my wife and my boys. I wish you the best of luck, and Long Live France!"

The King and Daily Prayer

His Majesty the King has set a great example to his people in the matter of daily prayer during the War. He has let it be known that he pauses for a moment or two at twelve o'clock every day and engages in a brief prayer to Almighty God for strength and guidance. His suggestion that his people join him is evidently being followed by many devout people who are enduring daily the fierce onslaught of the enemy.

A story is told of a lady who happened to be in a store purchasing some goods when the clocks outside struck twelve. The shop assistant who was serving the customer said "Excuse me" and turned away from the counter to pause with bent head for a moment or two. She then returned to the counter to continue serving the customer. Seeing, no doubt, a questioning look on her face the girl ventured an explanation. "Our King prays every day at twelve o'clock and has asked us to join him wherever we are or whatever we are doing."

This will explain why the British people have withstood so magnificently the recent ceaseless attacks and will withstand them until the enemy breaks his own heart on that impregnable defence of a faith unassailable.

Seasoned with Salt Water

There are lighter moments for our brave sailors in their perilous tasks. A navigator of a submarine on the surface had scaled the periscope to obtain a better view of things on the horizon. Suddenly an aircraft appeared; there could be no delay and the submarine "crash-dived." The captain soon realized that they were one short inside, so the submarine was carefully brought to the surface again when there was found still clinging to the periscope a most indignant officer, who wanted to know what all the fuss was about, because the aircraft was friendly. His language was well seasoned with the salt water with which he had been incommoded but a change of clothing soon restored his equanimity and the diversion it caused was heartily welcomed as a relief from boredom.

Diocesan News

DIOCESAN BOARD OF RELIGIOUS EDUCATION

Dr. R. A. Hiltz, General Secretary of the General Board of Religious Education, is at present touring the west in the interests of the G.B.R.E. He has arranged to be with us in Edmonton on Wednesday, 16th October. A meeting of the Edmonton D.B.R.E. is being called for that evening to meet Dr. Hiltz and others interested in the D.B.R.E. work are invited to attend. Place and time will be announced later.

It is hoped to arrange a meeting with the clergy during the day.

FAREWELL

The Diocese has had to say a reluctant farewell to another of our clergy. The Rev. P. Disney of Hardisty left Edmonton on October 1st to take up work in the Diocese of British Columbia under Bishop Sexton. For some time Mr. Disney was seriously ill and on the advice of his doctor decided to seek the lower altitude and the more equable climate of the coast in an effort to hasten a return to health and vigor. Mr. Disney who is a graduate of Vancouver Theological College has given several years of service in the Diocese of Edmonton and will be greatly missed especially by his numerous friends amongst the younger members of the church. His work was always characterized with utter sincerity and great zeal. We wish him "Good luck in the name of the Lord" in his new sphere of labors and trust that his health will speedily be completely restored.

EDMONTON DIOCESAN COUNCIL A.Y.P.A.

At a recent council meeting of the Edmonton Diocesan Council, A.Y.P.A., the annual elections were held results of which are as follows:

President, Mr. Norman Pickard; Vice-President, Mr. George Alexander; Secretary, Miss Kay Croft; Treasurer, Mr. Jack Kimber; Patron, Rt. Rev. A. E. Burgett, D.D.; Hon. Patron, Hon. Justice Ford; Hon. President, Judge A. U. G. Bury; Chaplain, Rev. A. M. Tredell.

The following members were appointed as vice-presidents of the committee looking after our four-fold program: Worship, Betty Brown; Work Doris Pallister; Edification, Eleanor Hepburn; Fellowship, Milford Prichard, assisted by Stanley Bryant.

An executive meeting has been held and plans for the coming year are underway. One of the most important items under discussion is the annual Fall Conference to take place during November.

It is with regret that the Edmonton Council said good-bye to their former Chaplain, Rev. L. D. Batchelor, who has left with his family to reside in the east, and also to their former president, Archie Bowker, who has been transferred to New Norway on business. Both these gentlemen have been of great assistance to the Council and we thank them for their untiring work.

EDMONTON DIOCESAN BOARD W.A.

By now most of the Parochial Branches have met again after holidays and made plans for fall and winter activities. On October 25th the Board meeting will be held at All Saints', opening with Corporate Communion at 10 a.m. Rev. Canon A. M. Trendell will give the address. The Dominion Board meeting is now over and we look forward to hearing from our three representative at the Board meeting. All members of the W.A. will be glad to know that Mrs. H. A. Gray and daughter Francis are safe on this side of the Atlantic. Mrs. Gray is visiting in Edmonton and many have already met her. We extend a very loving welcome to her.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDELL

On Wednesday, September 11th, an informal gathering was held in All Saints' Parish Hall for the purpose of bidding farewell to the Rev. L. D. and Mrs. Batchelor, who have left us to take up important work in the Parish of St. Paul's, Rothesay, New Brunswick.

In spite of short notice more than 150 people were present, a testimony to the number of real friends the Batchelors are leaving behind.

In addition to a handsome purse the departing couple received gifts from the congregation and choir, as well as a beautifully prepared scroll containing the signatures of all who were present.

We shall miss them in All Saints', and it is our hope and prayer that God may bless them abundantly in their new sphere of work. Mr. Batchelor, who has taken his family east by car, hopes to begin his new work on Sunday, October 6th, and our prayers will be with him on that day.

After the holiday season the work of the church is rapidly getting back to normal, and from the beginning of September the congregations have been good. The main Sunday School now meets each Sunday morning in the church at 9.45 a.m. The Beginners still assemble in the Parish Hall at 11 a.m. We are sorry to lose both Mr. Lefroy as our Superintendent and Mr. Wilson as our Secretary, both have given loyal and effective

service, and already we have missed them. We are glad to welcome Mrs. Nock and Mr. Richens on the teaching staff.

As we face the winter may we all try to keep constantly in our minds the very high service to which we are called as Christian people. In days when the whole position of the Christian faith is being challenged our best contribution must surely be that of Loyalty. Be loyal to Christ, for He is shown increasingly to be the "One Hope of the World"; be loyal to His church, so that she may continue to go forward in the task of claiming the world for Him.

HOLY TRINITY

REV. CANON G. G. REYNOLDS

Young Wives Fellowship

The Young Wives Fellowship, now holidays are over, are eagerly looking forward to the final quarter of this year. The opening meeting was held on September 12th.

Several "outings" have been suggested, such as a visit to the Edmonton City Dairy, which should be very interesting to the young mothers. A visit to the Edmonton Journal should have its compensations with so many reading the news these days.

A Patchwork Quilt, made of tailors' samples, and to be embroidered with red feather stitch trim, should commence the welfare work in bright style.

Choir

After a short practice on Thursday, September 12th, the choir left for the home of Miss Eileen Pearson, who entertained for Miss Eva Fleming, now Mrs. Douglas Campbell Lawford, and Mrs. J. H. Van Slyke, the former Margaret Comyn-Ching. After the choir members had enjoyed community singing for a while, Mrs. Manahan, the President, presented Eva with a lovely mantel clock, and Margaret with a silver casserole. We might mention that the time on the clock was set at 8.25; but perhaps we had better not go into details. Speeches were then the order of the day for a few minutes, after which refreshments were served and an informal hour enjoyed by one and all.

Sunday School

The Bible Classes meet at 10 a.m. and the Main Sunday School at 11.45 a.m. We regret losing some of our teachers but are more than glad to welcome several newcomers to the Sunday School Teaching Staff.

The G.B.R.E. Examinations held in May were most successful, 58 children having passed.

James Levy made 100%, and his paper has been sent down to Toronto to compete for the Dominion prize. James gets the Diocesan prize.

We are expecting four "Religious Tract Society" prizes from England. These awards will be made to the pupils obtaining the highest standing in the Junior, Senior and Advanced Examinations, provided that the marks obtained are not less than 60%.

We are very glad to welcome several guest children from England to our Sunday School, and hope they will enjoy their visit with us.

CHRIST CHURCH

THE REV. CANON G. P. GOWER

We are fully aware that military duties, war service efforts and works of mercy occupy a large proportion of the spare time of many of our congregation. The church believing the cause for which we fight is a righteous one desires to do all it can to further these efforts and is quite ready to adapt itself to the changed conditions to obviate any hindrance. The parish hall is available for Red Cross work. A group of soldiers' wives meets on Thursday of each week. The Rector keeps in touch with the young men of the parish who have enlisted and commends them to the care of their respective padres. Our A.Y.P.A. have entertained soldiers at their social evenings. A Roll of Honor is being prepared for the purpose of prayer and intercession and last but by no means least our sole purpose has been to give a message from the pulpit and the Altar that will help and sustain our spirits in the time of strain difficulty and grief. Since the outbreak of war the churches have been called in to promote every conceivable appeal. We have never turned down any appeal that has been in keeping with our spiritual freedom and our own avowed desire to help efficiently without waste of effort.

This is a war for Christian principles and we would just like to make this point that to maintain adequately an institution that teaches Christian principles to two hundred children, that gives citizenship training to some one hundred and forty Cubs, Scouts, Brownies, Guides, that offers a Christian environment to several groups of young people, that ministers to the sick, that promotes Christian Missions, that provides ministrations for nearly 1,000 souls and affords opportunity for worship week by week to some four hundred people is already doing a war work that merits the whole hearted support of every Anglican in the parish. The Navy has a rule which is kept most scrupulously, except in the case of extreme urgency Divine Service is always said.

During this time of intensive service we appeal to all, if only as a reciprocal appreciation, to maintain with like scrupulousness the spiritual centre of the parish so that none of the above mentioned works fail for lack of support.

With the commencement of Sunday School we found we were in need of several teachers but thanks to the devoted interest of several volunteers we have filled all but two vacancies. We wish to thank Mrs. deWynter and Mrs. Rankine for taking classes in the afternoon Sunday School and Miss Eileen McConnell for consenting to teach in the morning Sunday School. This has relieved us of a responsibility. By the time these notes are in print we hope to have a full complement of teachers.

A.Y.P.A.—The first A.Y.P.A. service was held on Sunday evening, September 29th, when the members of Christ Church were joined by St. Mark's A.Y. Following the service a Fireside Hour was conducted by the Rev. G. P. Gower.

Following the method of the popular Gallup Polls of America voting on important questions of the day was taken to find out the trend of youth opinion. Judging from the results youth thinking is pretty sound and has a contempt for the mean base things in our present civilization.

Our grateful thanks to Miss Margaret McConnell and Miss Dick for coming forward to help with our Cubs.

The W.A. held a very successful tea at the home of Mrs. Kirkland on Friday.

The October meeting was privileged to hear Mrs. Gray, the wife of the late Bishop Gray, speak on her experiences in England. St. Paul's, Jasper Place W.A. members were welcome guests at this meeting.

The Women's Guild, using a stall in the Market, raised \$30 for their work. They propose to hold a Rummage Sale on October 24th and a Bazaar on November 1st.

ST. FAITH'S

Vestry.—The regular monthly meeting of the Vestry will be held on Monday, October 7th, instead of the second Monday. The meeting will be in the Rectory.

Men's Guild.—Canon Trendell was the special speaker at our last meeting. The Guild undertook to be responsible for the shingling of the Parish Hall roof. It is a big task, the roof being 100 feet long, but progress has been made already, and Messrs. Parlee, Cole, Tatnell, Currey, Baker, Mann, Thompson and Tout have been at work.

Our thanks to those who worked so hard in the church during the redecorating, especially to Mr. Tout, Mr. Cole and Mr. Thompson, who did the painting, and to Messrs. Baker, Currey, Glaxier, Stone and Tatnell, who spent hours, and in some instances, days, working on the floor, pews, kneelers, etc.

We are indebted to Mr. Pirie for the excellent sign on our lich-gate.

The Men's Guild are sponsoring a monthly whist drive on the second Wednesday of each month, in the Hall. Admission is 25c, but season tickets have been issued providing six admissions for .100. These can be obtained from any member of the Guild, Mr. H. Hodges is in charge of all arrangements.

The Woman's Auxiliary have been most active during the past month. Eight new members have joined. Two special teas were held, the first at the Rectory, and the second at the home of Mrs. Carrington. Both were very happy functions, and very well patronized. The W.A. kindly offered to defray the cost of the paint. They also purchased two gas stoves for the Parish Hall kitchen.

The Red Cross Secretary reported 90 pairs of socks and 40 sweaters had been knitted, as well as many other articles of clothing and bedding made or donated.

The annual Harvest Supper is to be held on Tuesday next, 8th of October, in the Hall. Tickets are on sale, and everyone is invited.

A Sanctuary Guild has been formed, and has already met twice. Mrs. Greene was unanimously chosen President, and Mrs. C. Thompson as Secretary-Treasurer.

Intermediate and Senior Girls' Auxiliaries have been re-organized, and put under the leadership of Mrs. Graham, and Mrs. M. Pritchard, respectively. Mrs. Hall is also assisting, and we are looking forward to some excellent girls' work. Our Junior W.A. now has a membership of 35.

An Evening Group of the W.A. has now been formed, and Mrs. H. Hodges has been elected as President, with Mrs. Parkin as Vice-President. Mrs. Cleveley is the Secretary and Mrs. A. Porter, Treasurer. There is a good membership, with prospects of many more, and we look for an excellent contribution to our church life from this new group.

Issues at Stake

X.—NEUTRALITY AND DECISION

By Rev. Ebenezer Scott, M.A., B.D.

There is never a war between two nations, or two groups of nations, but there is a general rush on the part of others to shout out their neutrality.

The simplest and most obvious reason given for this neutrality may be reduced to the common saying,—“it is none of our business.” But one neutral country after another has learned by tragic experience, in the present upheaval of the world, that if they have nothing to do with other people’s business, other people would have to do with theirs. No scruple of honour has prevented Germany from taking it all into her hands.

This kind of neutrality, moreover, is not always so simple as it feigns to be. The prevailing motive behind the neutrality of the smaller nations was fear. It was fear of Germany that kept them neutral so long. They had no fear of Great Britain; and, as so often happens in life, it was the bully and the blackmailer whom they tried to appease, and the straightforward friend whom they thought it safe to ignore. Verily they received their reward.

This neutrality, when a nation feels strong and all-sufficient in itself, may, on the other hand, be without simplicity or fear. It then poses before the world with a haughty, resounding title. It is no longer neutrality in some particular case. It becomes the fixed policy of Isolation. We cannot afford to throw stones at one another for assuming this proud policy. The time is not far back when our own statesmen took their stand on Great Britain’s “splendid isolation”. The great American Republic is only learning a little later than ourselves that it cannot remain entirely aloof from the affairs, even from the strifes, of other nations.

Even while he was asserting American neutrality, President Roosevelt said, in words which may well be remembered as one of the classical utterances to which this war may give birth, that nothing could compel people to be “neutral in thought”. We are again indebted to Mr. Churchill, too, for a pointed phrase which helps us in dealing with our Issues at Stake. Speaking before the invasion of Scandinavia and the Low Countries, he referred, with some irritation perhaps, but with good reason, to the “one-sided neutrality” of those countries, which was placing us at a disadvantage in the fight.

Now, putting Mr. Churchill’s and President Roosevelt’s phrases together, we get at the inmost kernel of the truth about neutrality. It is in the plainest language, that there cannot in the end be such a thing as neutrality at all. Neutrality is a negation, a thing non-existent. No power can compel any man to be “neutral in thought,” said President Roosevelt; he might have said, as he almost did say, there cannot be such a thing as neutrality in thought, if one is to think at all. “One-sided neutrality,” was Mr. Churchill’s phrase; he might have said, as he almost did say, one-sided neutrality is no neutrality.

The Issue at Stake, then, is nothing less than this,—can there be neutrality, can there be anything short of the firmest decision both in thought and act, when great moral principles are attacked, when “evil things” are seeking to overcome the soul of good anywhere in this world? One-sided neutrality is obviously a contradiction in terms; the thoughts of the mind, whether they be good or evil, must ultimately reveal themselves in decisive act.

There is a place, doubtless, for compromise; for imperfect man can never be certain whether he has grasped every detail of the perfect truth; and when our victory is won, we shall need all the combined wisdom of the world’s wisest men to establish a new order, in which all rights will be respected, and all efforts made to bring this world into unity and concord.

Our two statesmen, British and American, might well have used even more striking and uncompromising language than came from their gifted tongues. Perhaps it was a feeling of reverence that restrained them both from quoting the words of One Who judges all the nations: "He that is not with Me is against Me."

This is one of the supreme moments of decision in the world's history. In the words of one of the greatest of American poets, in which we gratefully believe we hear the true voice of his own nation at this time, according with our own,

"Once to every man and nation
comes the moment to decide,
In the strife of truth with falsehood
for the good or evil side."

Dunkirk

So long as the English tongue survives, the word Dunkirk will be spoken with reverence. For in that harbour, in such a hell as never blazed on earth before, at the end of a lost battle, the rags and blemishes that have hidden the soul of democracy fell away. There, beaten but unconquered, in shining splendour, she faced the enemy.

"They sent away the wounded first. Men died so that others could escape. It was not so simple a thing as courage, which the Nazis had in plenty. It was not so simple a thing as discipline, which can be hammered into men by a drill sergeant. It was not the result of careful planning, for there could have been little. It was the common man of the free countries, rising in all his glory out of mill, office, factory, mine, farm and ship, applying to war the lessons learned when he went down the shaft to bring out trapped comrades, when he hurled the lifeboat through the surf, when he endured poverty and hard work for his children's sake.

"This shining thing in the souls of free men Hitler cannot command, or attain, or conquer. He has crushed it, where he could, from German hearts. It is the great tradition of democracy. It is the future. It is victory."

—*The New York Times.*

Good Habits Formed in Sunday School Class

The following appeared recently in the Toronto Daily Star.

Fathers and mothers do well to send their children to Sunday school, and they do better still to take them there. Sunday is different from other days in our minds, whether we attend Service or not. Long ago training has set that day apart for meditation on things of the spirit and no matter how far from our early training we may have departed the idea holds. Sunday is different.

That idea in itself makes life the richer for us. We can never quite forget the idea that it symbolizes and we cannot but be the better for remembering. That remembrance and our peace in it is enough to warrant sending the children to Sunday school for instruction in the things of spiritual value. The values gained by the experience are not dependent upon the kind of church it is but upon the things that are said there and on the attitudes that are set by the teaching.

Children left to themselves do not go to Sunday school. They must be taken there and kept attending until they go of their own accord. This will usually come to be so. The associations

the children form, the activities and interests that grow out of Sunday school give them opportunities for activity that are peculiarly welcome.

Sunday is a quiet day. Little work is done and the usual stir of life is stilled, leaving the children in an unusual quiet. They dislike inactivity and quiet and the Sunday school offers them the chance they are looking for, activity that is acceptable to them and to their families. They meet each other and have a good talk. They share an interest within the class. They plan to help the mission, or the fair, or the benefit concert, and if their leader is wise, find themselves busy about many things. That is good for them.

What is best of all, and our prime reason for sending them to Sunday school is that they form the habits of good thinking and good behaviour and they insensibly store up ideas of spiritual life, of ethical standards of moral values. When these are set in the early years of childhood they become fundamental springs of thought and behaviour for a lifetime. The young person may seem to wander away from those standards for a while but he can never forget them. In time he returns to them and lives by them.

Training the Small Child

Just a little pair of hands
 Learning to do life's work,
 Two small feet for us to guide
 From paths where dangers lurk.
 A little opening mind to wait
 Its message from above,
 A heart all clean and innocent
 To take the Saviour's love.
 With spirit free the incense sweet
 So swift, so high may soar,
 Wafting a pure unquestioned faith
 Straight to the Master's door.
 Be careful, Oh so careful,
 Whoever comes to see,
 For this is God's best treasure
 He has lent to you and me.

Building the physical life of the child is emphasized everywhere. Everywhere new departures in educational schemes are heralded. Young mothers are crying out for the best, the wisest and the most up-to-date.

But there is something still more urgent, something more important than any other single problem. The early, very early building of character. This is God's work; we have the handbook. There can be nothing new, and it is a grave question to ask ourselves in this day of conflict and unrest, if it is remembered.

Often the best parents are weighed down with many cares, and the constant necessity of thinking about material things keeps them so close to earth, that the tiny budding flower may be touched with blight before they are aware that they have missed perhaps the greatest opportunity of life. For after all, the little mind is but the film in a camera, waiting for the snap shot, or shall we say a piece of clay, waiting for the artist's touch.

Yet God's plan is so simple. Right from the beginning, after we have given our nursing infant the confidence and peace that paves the way, almost anything can be used to illustrate the teachings of Christ. Little toy animals may call out kindness and consideration; dolls, tin soldiers or a rocking horse may draw love, honour and usefulness; the giving of a flower or a piece of candy, anything to make another child happy, and the great work has begun.

In the introduction to a child's story book the writer found this interesting paragraph: "Those ideas which he has made his own during the first three years of his life, find their reaction in words."

Not long ago a mother watched her two-year-old daughter race about with a ball until the little thing was getting out of breath. She went quietly to the child and lifted her up. "Betty," she said, "that little ball is all tired out. Do you think that you and mother could find a place high up where it could rest?" Together they went around the room, for it must be a very nice place, then carefully put the ball to rest and said good-night. Countless times this fine mother drove home little lessons of kindness, and care, and one day sometime after, the child's father who is a doctor came home and

told of a patient who had a very small dark room in a hotel. Betty crept near and whispered, "Daddy, she could have my room."

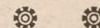
So we keep on with tireless patience and as the little mind develops and the range of thought widens, the great essentials so unconsciously absorbed should give it direction and tolerance, and roll into place the great cornerstone unselfishness. And if we have been faithful, by the time childhood has passed into youth, we shall have built up the spirit that gives a nation life, the spirit that carries banners of brotherly love and tolerance, and the hearts that can find no place for antagonisms or arrogance.

Just here someone is going to say, It is a far cry from this height back to the nursery. But is it? In the summer when we gather our beautiful flowers, they tell us, if we stop to listen, that someone watched them and tended them and guided them towards the fullness of their growth.

We are told that, "There is no academy on earth equal to a mother's reading to her child," and if we accept this, then of all the careers beckoning to the ambitious woman the early care of a child's mind stands highest, and every mother is crowned with a place in the rank and file of those who are called to work their hardest for first class honours.

"Hark it is the Saviour calling
 Little children follow Me."

—Julia S. Powis.



Our Sunday Teaching: A first book for beginners in Sunday School and Youth work. By John Reginald Lumb. S.P.C.K. 111 pages.

Sunday School superintendents will most certainly welcome this little book by Mr. Lumb, for it is just the thing to hand a new Sunday School teacher. As a matter of fact all teachers should read this work. The author at all times takes a positive note and gives every encouragement to the prospective Sunday School teacher by showing clearly the greatness of the work. He points out that there is a great difference between religious instruction and religious education. The latter is what we need badly in our Sunday Schools for merely to instruct our children in the Christian faith is not enough. They need to be educated to the wide implications of the acceptance of Christianity. He points out that children must be taught to think, which will in turn lead to feeling, which will lead to doing. It is amazing how much practical teaching the author has managed to incorporate into this little book.

The last chapter is one every superintendent will appreciate, for the author says what many leaders long to say to their teachers. If all our Sunday School teachers would read this little volume, mark, learn and inwardly digest it, most of the criticism levelled against Sunday School work would disappear.

W. GERALD BURCH.

Comments Original and Otherwise

"Curate"

BAPTISMAL DISGRACE

The Rev. Alec Vidler, Editor of the magazine *Theology*, contributes in the July number of that paper an article on "Baptismal Disgrace," in which he called attention to the formal, careless way in which the service of Baptism is carried out in many parishes. In too many cases neither parents nor godparents have any idea what the service really implies. To many of them it is "Christening" service, just as a ship is "christened" and given a name, except that for obvious reasons a bottle of wine is not broken on the infant. And yet the Prayer Book tells us that Baptism is one of the two Sacraments "generally necessary to salvation." Surely then it is the duty of the clergy to see that the ordinance is understood by those taking part and that the service is performed in the presence of the assembled congregation, and not in an empty church after Sunday School on Sunday. Certainly proper instruction cannot be given while people are standing at the font. It will mean much patient pastoral work, but what a splendid opportunity to win the parents for Christ and His Church, and thus secure for the child a reasonable chance of being brought up in the faith and fear of God. It is work of that kind that makes the difference between a faithful and an unfaithful ministry.

WHEN THE BLITZKREIG COMES

"The Church Mouse" writes as follows in a recent issue of *The Witness*:

Preaching safe sermons for the smugly religious, leading their complacent prayer. Petting the old people, diverting the young people, coaxing the Joneses back to Church. Add little committees for this and that, canvasses and raising money, pretty parties in the Parish House and there you have the Minister's job.

No doubt, all this is very nice and necessary and, perhaps, it is the way God wants his work to be done. Maybe, our neat little Parishes will go on for a thousand years. Meanwhile, paganism has become militant and is arming against us. Will there be a party in the Parish House, the day the Blitzkrieg comes?

THREE KINDS OF DEFENCE

Advice in plenty has been handed out to people since war was declared, some of it is wise, and some of it otherwise. The following message by an English vicar is, I think, the best I have yet seen:

"There are three kinds of defence: physical, moral, and spiritual. Of the first it is sufficient to say that we should use and assist whatever means have been provided by the State for our protection. Of the second it is well to remember that one great aim of the enemy will be to create panic and destroy morale. The defence against this is largely mental. I suggest that we should never: (1) Try to conceal from ourselves the terrific task before us; (2) deceive ourselves into thinking it will not come here; (3) allow shallow optimism that it will all come right in

the end, to weaken our effort; (4) listen to horrific rumours. But we should always: (1) face the task—our own task; (2) prepare for it here; (3) work for it to come right in the end; (4) say we can, we must, we shall bear it and do it.

"Of the third we should realise that the spiritual is the real source of endurance and achievement. In this we should never: (1) cry out against God for what man has done; (2) expect God to put things right for us by miracle, when we have neglected Him and His way for years; (3) turn God into a last resort; (4) blame Him if our selfish cry of fear is not answered in the way we want. But we should always: (1) make God our first resort; (2) realise that prayer means fellowship with God, seeking and finding His way, and using His strength; (3) find time for waiting upon God to renew our strength; (4) accept the truth that He lives and reigns and loves and will prevail and that in Him it will be all right in the end.

"For the Christian, suffering is not alien to life. It was through accepting the Cross that Christ triumphed."

AN ADVENTUROUS ARCHBISHOP

That is the heading of an editorial comment in the London *Spectator*. The Archbishop in question is Archbishop Temple, and here is the reason why the editor regards the Archbishop as an adventurous person:

"No one, after reading the Archbishop of York's contribution to the current issue of the *Christian News-Letter*, is likely to complain that the Church is lacking in leadership. It is more likely to raise doubts about ability to keep pace with Dr. Temple. Defining the goal as 'international and social justice,' the Archbishop finds his prescription for the former in the controversial expedient of 'one form or another of federalism.' In regard to social justice, he calls for a severe limitation, if not the elimination, of the profit-motive, and makes three definite suggestions. Limitation of liability should always be accompanied by limitation of profits, surplus profits being diverted to various purposes, which he specifies. The principle of perpetual interest on an investment should be limited; shares should either be in the form of debentures, repayable at a certain date, or after a certain period lose a percentage of their capital value each year till they are extinguished. 'The contribution of labour, whether managerial, administrative or manual, must equally with the contribution of capital, and with still fuller right, carry a title to representation on the board of directors.' Thereby would be established the 'natural order' that consumption should control production and that production should control finance. Dr. Temple holds that Christians of all denominations everywhere should apply themselves to the working out of some such programme as this. They will certainly not lack stimulating food for discussion."

(Continued on page 13)

The Canadian Red Cross

On September 23rd, the Canadian Red Cross Society launched an appeal for a sum of not less than \$5,000,000. Officials point out that every cent of this money will be needed if Red Cross is to meet the emergency calls made upon it as it has done since war began.

Within the past month three new demands



Sorting and Packing

have been made upon the funds and work of the Red Cross. At the request of the British Red Cross it has undertaken to provide in Canada 5,000 foodstuff parcels each week for British prisoners of war in Germany. This is certain to be increased. Canadians can thus help lessen the strain on Britain's food supplies.

At the suggestion of the Canadian Government, the Canadian Red Cross will provide, equip and co-operate in maintaining a number of convalescent hospitals in various parts of Canada for use by Canadian soldiers, here and from overseas, who are sick or wounded.

The Canadian Red Cross will aid in the supply of clothing and other necessities to the more than 100,000 evacuee children in Britain and the 100,000 refugees from other countries who have sought shelter and protection under the Union Jack. Many articles of relief clothing have been supplied, but another half million articles will be needed from Canadian Red Cross workrooms.

It will be recalled that last November the Canadian Red Cross Society appealed for \$3,000,000 in an emergency war campaign and that the people of Canada responded voluntarily with \$5,600,000. As the months passed by, it was found that this larger sum was needed. It is easily understood that no one can know ahead of time the extent of the emergencies brought about by enemy onslaughts, and

that therefore the Red Cross cannot budget in advance to the last dollar.

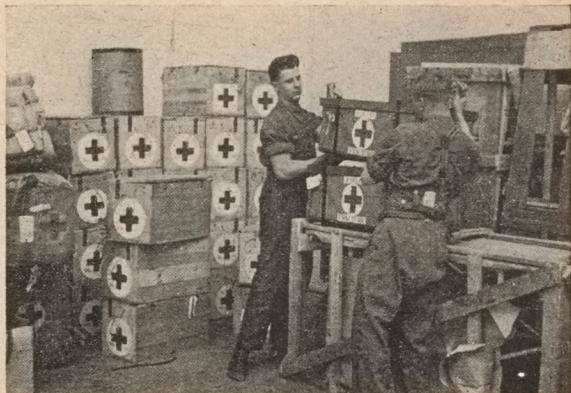
Of the \$5,000,000 donated last November, nearly \$2,000,000 has been spent to purchase materials for the making of all types of supplies, woollen comforts for the troops, hospital and surgical supplies for the sick and wounded, garments for the refugees fleeing from their homes, and so on. These supplies have been made by over 9,000 groups of women from one end of the country to the other. Not one of these supplies has ever been sold by the Canadian Red Cross. They have been given in millions, not only to our own Canadian men in arms, but also to the men of the British Navy, to the British Red Cross and wherever else the need was urgent.

The first shipment of these supplies was made soon after the declaration of war, and although there was little activity in the war zones for some months, the Canadian Red Cross continued to pour the supplies over to its warehouses in England. And so, when the German blitzkrieg began, the Canadian Red Cross was ready, with its supplies within a few hours' distance of the areas where they were needed so urgently by the sick and wounded.

The Canadian Red Cross base hospital in England accounted for \$750,000 of the \$5,000,000 donated. This 60-bed hospital was completed a few months ago and was handed over to the Canadian Army Medical Corps for operation. It is considered one of the finest military hospitals in existence.

Then there are the Maple Leaf Clubs in London. The first of these was opened early in the year for the accommodation of Canadian troops on leave in London. Its facilities were overtaxed, and a second Maple Leaf Club was opened some weeks ago. Other services provided

(Continued on page 13)



Shipping

Home Horizons



are, and we do hope that good lights and good fires are felt to be necessary luxuries. These in some instances may be kerosene lamps and sheet iron stoves, but kerosene lamps give one of the softest lights available, and warmth from the ugliest stove is preferable to a chilly atmosphere. We admit there is considerable work in connection with lamps, for they must be kept trimmed and polished, but a round burner lamp with a proper shade will decrease eyestrain. Just a few years ago the cleaning of ten or a dozen lamps at least twice a week was our personal job, among many others, but we look back on the evening light with pleasure.

Where electricity is available do have as many plugs as possible and lamps to stand beside the fire and for the centre table, or beside the favourite chairs. Lamps can be achieved quite inexpensively where there is an ingenious member of the household, and there is nearly always one with clever fingers. Where plugs aren't available an extension cord to go under the rug, or around the room can be adjusted with a three-way socket. Sometimes we accept the discomfort as unavoidable and put up with it for years when a small expenditure of time and money will readjust the whole thing. We remember hearing of an old woman in French Canada who did a great deal of weaving each year for her family's needs and who each time she wanted to press down the treadle of her loom, had to raise her knee almost to her chest in order to reach the much tied-up treads. All that was needed was some fresh cord and a little time, but no doubt she is still accepting the inconvenient as inevitable.

We do hope, also, and urge, that warmth be taken into consideration for the whole house as well as for the kitchen and sitting room. In

Well, after we have finally settled down, resigned to autumn, and have put daylight saving behind us, we find life has still much charm. It is very cosy to have the evening meal with a lamplit table. It is delightful to have a longer evening again in the sitting room, with an open fire and the radio. We know of no patriotic reason why we should deny ourselves these local comforts, or luxuries as they really

many country houses the kitchen is by far the most attractive room in the house, but that doesn't mean a woman wants to stay in it all the evening after working in it all the day long. There is nothing so depressing in autumn as to go from warmth to icy temperature and be obliged to sit with doors carefully closed to keep in the heat as is done in many unnecessary instances. There was a period in our earlier Canadian architecture when fireplaces gave place to stoves in almost every room, with a huge hall stove below and a drum in the pipe above. We grew up in such a house, but the various varieties of open stoves, known as "Franklin", were not lacking in either comfort or attractiveness, and perhaps gave out more heat than fireplaces would have done. When these in turn gave way to a furnace a great deal had gone from life, and before many years at least two of the old Franklins had been reinstated. One had irons on which our birch sticks burned merrily; the other had a basket grate which held good chunks of soft coal. It must be admitted that soft coal had its disadvantages for it was only a matter of time for the pipe and chimney to get so coated with soft soot that it was sure to burn out with a terrifying roar and display of fireworks that could be seen far and near. But the house never caught on fire and the fascination of that soft coal blaze was worth many scares.

A pleasant lighting of the dining-table—candles if possible, but at least shaded lights to avert glare, or awkward shadows on plates, convenient lights in the sitting room, and warmth in all parts of the house where the family live, all make for happiness and contentment. For remember that

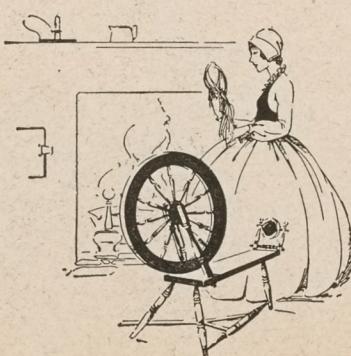
"Life is colour and warmth and light,
And a striving ever more for these."

* * *

Courage

Courage must be a quality which the owner does not realize until some sudden demand calls it into action. We read of the strain of the air raids in Britain, and we read and listen to the tales of airmen who not so long ago were like other seemingly commonplace young men, and we feel it is all beyond our power to comprehend. A terrific night storm of wind and electricity, with the power out of commission and trees ready to fall on the roof seems to bear a faint resemblance to the more awful dangers abroad and it shatters our resistance. We envied the old lady in England who was able to retort smartly when told to keep her chin up, "Which one, or all three?" That is, we envy the spirit, not the two extra chins.

Then we saw a young



mother, frankly afraid of thunderstorms, but concealing that fear so completely that even the quick instinct of the little child on her knee does not detect it. She was teaching the child to look on the storm as a thing of beauty and of entertainment; and we understood a little. Fear is natural, and courage is perhaps latent, but it apparently can be cultivated more readily and to a higher degree than we dream possible before the need of doing so is forced upon us.

* * *

The Ex

Would that there were space to tell you of many features of the 1940 Canadian National Exhibition which dealt with the national life of women. The various nationally organized women's societies had sections and exhibits, a Polish art and handicrafts booth was a good beginning of an effort to keep alive the characteristic creative work of those peoples, the Canadian Red Cross Society building made one proud to be even a humble knitter of socks in such a cause. Our own special delight was in the spinners and weavers and the fashion parade of garments fashioned from materials woven by the different individuals who have now banded themselves into the Spinners and Weavers' Guild, and will eventually have their own shop. It renewed a long-nourished ambition to spin and weave cloth for a skirt and wool for a jumper both dyed with moss or woodbark.

We had as a dinner guest, under our old apple tree recently, an Englishwoman who was returning to Canada to make her home in British Columbia. She had left England on the shortest notice, but had managed to secure a small loom which she had brought with her. Before going west she had, through the Red Cross Society, got a spinning wheel, and with these two she expected to have the satisfaction of supplying the needs of her daughter and herself as far as clothes were concerned. She recalled that a number of years ago she had fashioned a dress for her young daughter from twenty-five cents worth of wool which she had spun and woven and made herself.

* * *

Try These

In an effort to give variety to the various brews of apple jelly with which we have decorated our jam cupboard, we evolved a spiced sample which found favour. Everyone knows of spiced jelly made with vinegar and stick cinnamon and whole cloves, but as we are against the use of vinegar, as far as possible, we used limes,—three or four limes and a couple of sticks of cinnamon to a six-quart basket of apples, and the jelly found high favour. Lemons could be used with equal success. Chokecherries with apple produced a good imitation of red currant. Mayapples, which, in themselves, if caught in time, will make mock guava, made a pale and different jelly, while rowanwood and apple give you a good accompaniment to game or venison.

Have you ever tried cracker crumb pie crust and a cream filler? It is a somewhat glorified form of the recipe on the graham cracker box and when used as a base for sliced peaches or

any fresh fruit it is worthy of a party. Here it is:

Crust, 16 graham crackers, rolled and mixed with a quarter teaspoon cinnamon, $\frac{1}{2}$ cup sugar (the directions say fruit sugar, but brown is quite as good and more dietetic), 2 teaspoons flour and $\frac{1}{2}$ cup melted butter. Mix these together and pack it in a large pieplate. Put in the oven just long enough to soften the crust which afterwards becomes quite firm.

Scald $\frac{1}{2}$ cup milk, mix it with the yolks of 2 eggs, bit of salt and 2 teaspoons sugar, and cook together for 5 minutes, or until it thickens as custard. Remove from fire and add 1½ teaspoons gelatine melted in 2 tablespoons cold water. When this mixture cools and begins to set, stir in the flavouring and fold in the beaten whites of the eggs and $\frac{1}{2}$ cup cream, whipped. Fill shell and chill. If flavoured with vanilla, bitter almond and a little port it is truly a good sweet course.



A HISTORY OF THE CHURCH OF ST. JOHN THE EVANGELIST, CRAVEN

Fifty years ago this July sixth the first Bishop of Qu'Appelle the Right Rev. A. J. R. Anson, dedicated the Church of St. John the Evangelist, in the village of Craven, N.W.T. From about 1884 Services had been held in the hotel or in Col. Stone's house. The files of the Regina 'Leader' for March 1889 reveal that a "Fund was started to build an English Church at Craven". The next year, when the Diocese was but six years old, the new church was ready for dedication, free of debt. At the time of the dedication the congregation was receiving the ministrations of clergy from St. Paul's Church, Regina, Rev. Mr. Green being in charge. A dark man, distinguished by a large diamond ring, Mr. Green was widely known as 'Black Diamond' Green. Prominent from that day to this in the Church and community have been Mr. and Mrs. L. H. Hoskins whose eldest daughter, Mary, was baptized in the newly dedicated Church. Besides being Lay Reader Mr. Hoskins has been Church Warden for many years. Another prominent pioneer of the Church was Mr. H. C. Lawson who passed to his rest during the past spring. Mr. Lawson was warden the year the Church was dedicated, having succeeded Mr. Hoskins who held the post when plans were laid and arrangements made for the building. The late Mr. Lawson was also prominent in the building of another Church in the parish—St. Nicholas' Church, Kennell.

Two Deans of the Diocese of Qu'Appelle received some of their early experience through the Craven Parish. The first was the Rev. G. Nelson Dobie, who used to ride out from St. Paul's Church to take the Services. The other 'Dean in the making' was the Rev. F. Wells Johnson, who lived in Craven during his ministry there.

The Golden Jubilee celebrated on July 7 by special Services in which the Bishop of the Diocese, the Right Rev. E. H. Knowles and Venerable J. K. Irwin, Archdeacon of Qu'Appelle joined with the vicar, the Rev. Warren N. Turner.



OCTOBER

1. Remigius, Bishop of Rheims, Circa 532.
6. TWENTIETH SUNDAY AFTER TRINITY.
9. Denys, Bishop and Martyr.
10. Paulinus, Archbishop of York.
13. TWENTY-FIRST SUNDAY AFTER TRINITY.
King Edward, Confessor.
17. Etheldreda, Virgin and Abbess, 679.
18. **St. Luke, Evangelist.**
20. TWENTY-SECOND SUNDAY AFTER TRINITY.
CHILDREN'S DAY.
27. TWENTY-THIRD SUNDAY AFTER TRINITY.
28. **St. Simon and St. Jude, Apostles and Martyrs.**

LORD GORT ON RELIGIOUS FAITH

Lord Gort delivered the address at the Broadcast Service on Sunday, August 4th, the anniversary of the start of the last war.

He said in part:

"Surely you and I are conscious that often selfish and personal considerations have at times taken precedence over the higher ideals of our democratic civilization. In the pursuit of material gain, and possessing as so many did, a pleasant life, plenty of relaxation, and not too long hours of toil, we were apt to forget that the strength of Britain in the past has been built up on service—service to God, service to our country and service to our fellow men. Without this conception of service no great nation can endure. Neglecting our religious obligations and in the pursuit of pleasure we filled the roads but deserted the Churches. The neglect of the Sunday tribute to God, which had meant so much to our forefathers, disturbed our conscience and undermined our faith."

"Did we not all too gladly accept the material benefits which came our way without pausing to remember that everything worth having in this world demands some service in return? Is it not possible that reverence—reverence for our country and its traditions, reverence for all that is best in Britain and above all reverence for God were lacking in our modern outlook? Are we not shy of speaking about religion? British people are always shy of speaking about it, as they regard doing so as the concern of clergymen rather than of laymen. But it is plain fact that unless a country bases its life on religious faith it cannot endure. And today it is evident to everyone of us that we are engaged not solely in a fight for democracy but over and above that in a crusade for the main-

tenance of those religious principles which we were taught as children by our mothers. The Nazis, too, have a kind of religion but it is a godless religion based on a material power and it lacks a moral basis. It is wholly ruthless in conception and sets no store on human life. We will admit that it achieves temporary advantages but it kills the souls of the people, of the very soldiers on whom their victory ultimately depends."

"Were the Nazi creed to triumph the four characteristics of the soul of Britain—our religious faith, our love of freedom, our sense of tolerance and our respect for individual rights would all perish. Our goal is to ensure that these ideals shall survive and in pursuit of this aim every man and woman in this land is giving his or her very best in the service of Britain. This is our strength and our sure guarantee that with God's help and with the aid of the sister nations of the Empire our cause will prevail . . .

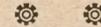
"Strong therefore in the support of our faith, and of that armour of God, of which St. Paul speaks in the lesson we have just heard, we dedicate ourselves anew to this crusade which shall rid the world of a scourge."

"In this spirit let us all go forward together."



LORD HALIFAX

It is a matter for deep thankfulness that Lord Halifax never lets the statesman hide the Christian. The valour of the fighting men, the provision of adequate armaments, the industry of the factories, the patience of the streets are, even when taken together, not enough without the guidance and the sustenance of Almighty God. The aggressor may be beaten back, his power may be broken, these shores may be inviolate, and yet the peace that followed might well be a Dead Sea apple. The conviction that the sacrifice and the suffering, demanded of a people who have, over and over again, shown themselves capable of suffering without complaint and sacrificing with a smile, will be in vain without a living conviction that these things have as their definite and concrete object to bring nearer the coming of God's Kingdom on earth.



THE CHURCH OF ENGLAND

My good old Church of England,
I love her ancient name;
And God forbid this heart should feel
One throb to do her shame.
A mother she has been to me,
A mother's love has shown;
And shall I spurn a parent's arms,
A stranger call my own?

My dear old Church of England,
The blood has not run cold
That coursed like streams of liquid fire,
In martyrs' veins of old.
The flames that on their vitals fed
Have lit another flame,
A fire that warms and cheers the hearts
Of those that love her name.

One Communion and Fellowship

October

"A cry comes over our mountains,

And floats upon the breeze,
From far-off northern Canada,

And from our Arctic seas,
Those lands afar and icebound,
Where Christian ne'er hath trod,
And weary hearts are sighing,
For Thee, the Great, Grand God.
O hear our call, good Christian,
And in our sore distress
Reveal to us the Saviour,
Who longs to love and bless
And then with hearts uplifted
Our grateful voice we'll raise,
To Father, Son, and Spirit,
Our joyful song of praise."

—K. S. Mills.

Born of the union of the Peace and Athabasca rivers, the Mackenzie flows north for over a thousand miles from the mountains of British Columbia to the Lake named for it; then on again, ever northward, passing beyond the sparse forests of spruce and willow until the tree limit is passed and the great river

travels the tundras of the Arctic, flat marshy plains, where never a tree rises, to "clap its green leafy hands to God." There the Mackenzie divides into several channels, and so reaches its goal, the Arctic sea. There in that land which is crushed beneath the weight of an eight month's winter and nigh half year of night, the Eskimo cringed in his fear of the multitudinous evil spirits, and wondered if there could be a "Grand God" who loves men, and is even stronger than the dreaded ghosts who rode on the tempest of the north, freezing men's blood, with the all-stiffler, the north wind. Then into the icy darkness came the Light Bearers, and in addition to the little churches there was the mission steamer Arkoon (Lightbearer). The chief among the human Lightbearers to the far north was Bishop William Bompas, whose story, "An Apostle of the North", should be read by all of us. He was not the first to preach of the Grand God to the Eskimos. John West, our pioneer worker in the North-west was deeply interested in these "people of the twilight", and preached to many of them when they brought their furs to Fort Churchill. Here he taught of the Grand God, making Him near, a present help so that the Eskimos gave Him the name which they still use, "the Grand God". Their first meeting with a prominent white man was good, for the man was Sir John Franklin, who thought highly of the Eskimo. His two native servants, especially Augustus, became interpreters and useful aids to the Mission. Franklin was not a missionary but we can well call him a missionary ally. Rev. John West was our first missionary to the Eskimos. Then we have



An Eskimo Village.



Aklavik.

mentioned Rev. Robert McDonald who, from his station at Fort Yukon, had many opportunities for Eskimo work and took them. A church named for St. Paul still stands at Fort Churchill, and is in use. Then in 1865, William Bompas came to lonely Herschal Island out in the Arctic Ocean. Near the mouth of the Mackenzie at Aklavik, there was a church and hospital named for All Saints. This hospital was burnt down, though happily without loss of life, and today, in the new one recently rebuilt, is a nail with a golden head driven by Lord Tweedsmuir, the then Governor-General of Canada. We remember him by the books he wrote, stories of clean living and Scotchly honest, and the hospital he opened also holds his memory in our sight.

Aklavik lies out in the frozen north, buried in snow and ice two-thirds of the year, but there is life, the grand life of the "Grand God" under the wintry death.

Here is the story of an emergency call for the doctor at Aklavik, one of the many incidents in that mission servant's life. He has had a hard day and is now sitting down to rest. In front of him is some mail brought in by airship. Then there is wild barking of dogs, and a call for the doctor. A child is sick, perhaps dying. The doctor does not hesitate. Well wrapped up he goes out to his sledge and team of excited dogs. It is bitterly cold—unbelievably below zero. In the Arctic sky the stars shine big and bright. The Eskimos are not given to needless calls for doctors. Their own knowledge of what to do in sickness carried them safely along before the missionaries came. Now they have learned to believe these strangers are their friends, because they are servants of the Grand God, who loves them. These people to whom the doctor is hastening this night are not yet Christian, but they have called for help, and the missionaries are ready. Through the cold white world the doctor goes. The night does not pass for it will be dark for months yet, but in that Arctic world men have their own ways of telling the time. In happier lands the sun may be rising. The dogs are tiring yet they suddenly leap forward with renewed energy, and the men see afar-off among the heaped snow, a tiny spark of light and scent the smell of smoke. The dogs had scented it long before, so they run another mile to stop by a tiny fire, a mere handful of burning wood with a man crouching beside it. A sledge with its dogs are just behind. The Eskimos are strong in the community spirit.

While one man had dashed off to fetch the doctor, another had followed with fresh dogs to bring the doctor on. There is food for the men and a pile of frozen whitefish for the dogs. The dogs curl up cat fashion and go to sleep in the snow, while the humans also lie down to rest, perhaps to sleep. Then the Eskimo guide calls and the men are up and off, speeding through a dead white world. The fresh dogs are fleet and without a pause they run until ahead they hear the loud barking of dogs. So they reach the village, a group of snow huts beehive shaped. Men and women come running out, to bring the travellers to a large igloo. The doctor, used to such visiting, drops down on hands and knees and crawls through a short tunnel into a fairly large space in the igloo. On one side is a platform of snowblocks with heaps of furs for beds. There lies the child gasping in bronchitis. A score of persons, men, women and children, crowd the room, which is heated by three oil lamps. Each is a stone saucer filled with seal oil, and with wicks, of some plant fibre lying on the saucer's edge. They are all lit and over two of the three are pots of stew. The doctor thinks, this scent, the body odours of the unwashed people, and of fur garments make the air heavy, and was half sorry for the change from the icy purity outside. Then he half forgets the close foul air, as he examines the child. Acute bronchitis! He has simple remedies in his bag. The women make poultices, and soon the child is breathing easier. The men come in, and the doctor sits with them to eat stew. They bring in his sleeping bag, skins are spread out around the lamps, and soon the party are sleeping, the doctor only rising at times to look at his patient. The child sleeps on and by morning is much better. The doctor examines the child again, gives the women directions and then goes out, for the news of his coming has spread and various sick folk had been brought to the village. Mostly they are men injured in rough struggle for life in the Arctics. He gives advice. He knows that one man needs a simple operation, so he must be brought at once to Aklavik. He sees him securely strapped to a sledge for conveyance there. Then he returns, the women have examined his wraps, darning when necessary. Now one brings him a new well-sewn pair of moccasins. She is the mother of the sick child, and they are all the fee she can give. So this Mission of the Arctic preaches and practises

the law of God and of Christ the Healer. Little wonder that everywhere the Children of the Twilight turn to Him who is Saviour and Healer. Truly He is the "Grand God". And these Canadian Lands of the end of the earth, do come to Him.

—E. A. TAYLOR.



THE CANADIAN RED CROSS

(Continued from page 7)

overseas by the Canadian Red Cross are the Hospital Visitors, Prisoners-of-War Department, Soldiers' Comforts Committee, and so on. The Hospital Visitors, voluntary workers, are on duty in all hospitals in Britain to look to the comfort of Canadian soldiers. The Prisoners-of-War Department looks after Canadian prisoners in Germany. It is a well-known fact that the responsibility of sending food parcels to prisoners falls entirely upon Red Cross, and the Canadian Red Cross has already sent over to its London office more than \$50,000 worth of food, put up in small cans and jars, to be used in sending an eleven-pound parcel of carefully selected foods to each Canadian prisoner twice a week.

\$200,000 was given to the British Red Cross Society; \$100,000 to the French Red Cross many months ago to meet urgent demands which could not be supplied for this country; \$100,000 to purchase food and other commodities in Canada for the British Red Cross Society; \$150,000 for the provision of supplies from Canadian ports for the men of the navy; \$750,000 for the splendid peace-time work which the Canadian Red Cross has built up in Canada during the last 25 years.



Comments Original and Otherwise

(Continued from page 6)

THAT WESTERN APPEAL

A Montreal paper recently published a statement about the recent appeal on behalf of the West, in which we were told that every diocese "went over the top" except Niagara and Ottawa. In fairness to these two dioceses, it should be pointed out that had every diocese in Canada made the same effort last year to pay its ordinary apportionment in full that was made by Niagara and Ottawa, there would have been no need of a Western appeal.

POST-WAR EUROPE

That is the subject of an editorial in *The Spectator* (London), and the opinion is expressed that there must be some force strong enough to keep the strongest single State in check. That implies "the drastic reduction of national armaments, and international control of adequate armed force; an international budget to provide for the maintenance of that force, an international organization for determining the use of that force, for effecting the settlement of disputes and modification of the *status quo*, and for promoting constructive co-operation in the political and economic fields. . . . It involves readiness on the part of all States, ourselves not

the least, to reduce tariff barriers and share fully with their fellow-members of any future society of States such economic privileges as they may be supposed (in our case, it is largely supposition) to enjoy."

A great programme undoubtedly, but the nations concerned will have seriously to modify their ideas of national independence before it can be put into operation. It is just possible, however, that self preservation may force democratic nations to agree to some such modification.

JAPANESE AND CHINESE CHRISTIANS

In a recent number of the United Church *Observer* there recently appeared the following two very interesting letters:

Dr. T. Kagawa to

"Dear Brothers and Sisters in China:

"Though a million times I should ask pardon, it would not be enough to cover the sins of Japan, which cause me intolerable shame. I ask you to forgive my nation. And there are an uncounted number of young souls in Japan, who, like myself, are asking for pardon. I beg you to forgive me, especially, because we Christians were not strong enough to restrain the militarists.

"Argentine and Chile, long after years of conflict, erected on top of the mountain range between the two countries, as a sign of their reconciliation, that great statue of the Saviour, Christ, stretching out His arms, on the one side blessing Argentine, and on the other side blessing Chile. So may the Prince of Peace come in the Orient, and bless China on the one hand and Japan on the other."

Dr. C. Y. Cheng to

Christians in Japan:

"We shall not cease to pray for Dr. Kagawa that he may be spared for many years to carry on the great work that God has placed on his shoulders.

"We have never doubted the unity we Christians have in Christ. Nothing can separate us from our Christian friends in Japan for the simple reason that we are all lovers of Jesus Christ."

HENRI BOURASSA

I notice in a Montreal paper that Henri Bourassa, now in retirement, has completed his seventy-fifth year of age. In the earlier years of his life, he was a dangerous firebrand, the champion of Nationalism in its most violent form. As often happens, as he advanced in years, he modified many of his more extreme views, and in 1935 when he retired from public life, his final words in the House of Commons were as follows:

"If I go out of public life with one feeling, it is a deep regret for many bitter words I have used in my life, deep and sincere repentance for my violence of language. But I hope they will be forgiven me by God and man, because not once in all my life have I attacked anyone unjustly from my point of view, and without believing it was my duty."

Even his bitterest enemy would admit that that was a very fine valedictory.

THE CURSE OF WORRY

Chancellor R. I. Campbell, writing in a London Church paper, says that "One of the greatest evils in life is the curse of worry." And then he goes on to make a list of the things that people worry themselves about I need not copy that list. Most of us can make a list of our own. But here is the remedy which I think is worth quotation:

"The remedy is to practice the truth that God is an ever-present help. I put it this way rather than simply saying that the remedy is prayer. As St. Teresa said to her nuns after she had made them see what Christ required of them and what He was in Himself in relation to their need: 'Picture this same Lord close beside you. See how lovingly, how humbly He is teaching you. Practice it, practice it! I am not now asking you to meditate upon Him, nor to produce great thoughts, nor to feel deep devotion: I only ask you to look at Him.'

To follow this method will change your whole mentality; it will re-make your interior self; you have only to keep on with it and your worrying habit of mind will drop away from you like ill-health when the tide of new life runs through your veins, when a wasting fever vanishes from the physical frame."

BRITAIN AND THE UNITED STATES

The only surviving strongholds of civilization as it has been built up under democracy, are in the British Commonwealth of Nations, and in the United States. In the face of the present danger, these two nations are taking steps the better to protect themselves. Speaking in the House of Commons with reference to this fusion of British and American interests, Prime Minister Churchill spoke as follows:

"No one can stop it. Like the Mississippi, it just keeps rolling along! Let it roll! Let it roll on full flood, inexorable, irresistible, to broader lands and better days!"

As I read those words I cannot help wondering whether out of all this present-day suffering there may not come a mighty compensation. The compensation of the English-speaking peoples united for the preservation of liberty and decency on earth.



OUR CHURCH

The Executive Council and the three Departments of our General Synod, the Department of Missions, the Department of Religious Education and the Department of Social Service met in the city of Stratford in the Diocese of Huron, during the month of September. Bishops, clergymen and laymen represented the various dioceses and gave full discussion of the many important matters relating to the welfare of the Church.

The war situation brought to the fore the discussion of the financial provision which the Church in Canada must make for her work owing to the possible inability of the Missionary Societies in England to send to Canada their usual large contributions. The time must soon come when Canada will not only carry on missionary work overseas, but also accept the full

responsibility for the Church's work in every part of Canada. Towards that end and to unite the Church more closely in this effort a Field Secretary was appointed. He will take up his duties as soon as possible. The following resolutions were also passed:

Moved by the Bishop of Cariboo:
Seconded by Canon W. H. Davison:

That this board of management of M.S.C.C. hereby expresses to the Society for the propagation of the Gospel its warm gratitude and deep appreciation of the generous help provided by the society for the work of the Canadian Church during 225 years.

In view of the situation set forth by the Secretary of the S.P.G. in his letter to His Grace the Primate, the board readily welcomes the opportunity to forego as from the end of the present year, the grants, hitherto made by S.P.G. to the Church of England in Canada.

The Board prays for God's special blessing on S.P.G. and all its work in these most difficult days.

Moved by the Bishop of Saskatoon:
Seconded by J. P. Bell:

That in grateful admiration for what the English Missionary Societies making Diocesan Grants to the Church in Canada have done during the years past and in the desire to relieve them of their heavy burdens during the present emergency, this Board of Management inform the officials of these Societies that the Church in Canada will relieve them of all their Diocesan Grants, or such portions as the Societies may desire, beginning in 1941.

These speak for themselves and lay upon the Church in Canada the very heavy responsibility of raising the large sum of \$250,000.00 each year, in addition to the amounts raised in the past. This can be done, but it can be done only if each congregation accepts the enthusiastic leadership of its clergyman and does its utmost.

The desirability of making provision for a retirement allowance for lay workers employed by the Church and its various organizations was very favourably considered.

The long and faithful services of the many lay employees of the Church throughout Canada was recognized and a pension scheme on a contributory basis was put forward to provide small annuities for those who retire after a certain number of years.

Canon L. Dixon, Secretary of our Missionary Society, called attention to the plight of the Missionary Societies doing work on the Continent and instanced certain ones whose source of support was entirely cut off. It was agreed that throughout Canada an offering should be made for these Christians on a Sunday in October.

Those who enjoyed the responsibility of attendance must have felt the serious and determined spirit that pervaded all the meetings. It is hoped that they will be able to extend their enthusiasm and devotion to every member of their Dioceses, so that our Church will be found faithful in this great day of opportunity and take every opportunity to extend the Kingdom of Jesus Christ.

Recent Happenings

Rev. James Pernette De Wolfe, D.D., rector of Christ Church, Houston, Texas, has been appointed Dean of the Cathedral of St. John the Divine, New York.

* * *

The Anglican Church Assembly passed a resolution recently welcoming the establishment of the World Council of Churches, and accepting the invitation to be represented upon it. An attempt was made by the Bishop of Gloucester and Lord Hugh Cecil to have the matter put off, but they both finally supported the resolution.

* * *

In Millbrook, New York, Rev. H. Ross Greer of Grace Church originated the idea of combining the efforts of the Roman Catholic Church, the Federated Church and Grace Episcopal Church to promote church attendance this summer. A postal card has been sent out with the message: "We as individuals and nations reap what we sow. Neglect of public worship in church on Sunday, forgetfulness of God, and His principles of justice and righteousness, failure to keep promises, have been heavy contributing factors to present world chaos."

* * *

Bishop Winnington Ingram, now living quietly in the country, writes: "I am one of those who believe that 'The Miracle of Dunkirk' was an answer to our prayers." The Bishop says that though he is now eighty-two years of age, he is spending five days a week gardening in order to free a young gardener for active service, and that he finds it jolly back-aching work.

* * *

Rev. Dr. Sadajiro Yangihara, rector of St. John's Church, Osaka, Japan, was recently consecrated suffragan Bishop of the diocese of Osaka. The sermon on this occasion was preached by Bishop Sasaki of the Canadian diocese of mid-Japan.

* * *

The Columbia Coast Mission of the Church of England in Canada has reached its 35th anniversary. The founder and first superintendent was Rev. John Antle, D.D., beginning with a hospital ship and a hospital with a total staff of five. Rev. Alan Greene joined the Mission in 1911 and became superintendent in 1936. There are now two hospital ships, one mission ship, three hospitals, five doctors, 13 nurses, two clergymen, two school teachers, four in the office and 22 employed in hospital and ships.

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His Excellency The Right Honourable The Earl of Athlone, K.G., has graciously consented to accept the office of Patron of the British and Foreign Bible Society in Canada and Newfoundland.

* * *

Wendell Wilkie, Republican Candidate for the Presidency of the United States, is an Episcopalian. He and his family attend the Church of the Heavenly Rest in New York.

In England, the war situation has changed the attitude of many "passive resisters" among whom is Miss Maude Royden the well-known writer.

* * *

In a letter recently received in the United States the statement is made that almost every Bishop of the Church in Poland is confined either in prison or in a concentration camp.

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Some of the clergy in England are taking a holiday by helping the farmers to harvest their crops. The priest on a hay-rick is said to have become a rather familiar sight.

* * *

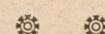
The Synod of the diocese of Brisbane, Australia, has refused to ratify the draft constitution for the government of the Church of England in Australia. The question involved the severing of the connection with the "Mother" Church in England.

* * *

The proposal of the New Zionist Organization in London to establish an all-Jewish army, to fight on behalf of England, is one that should appeal to Jewish people throughout the world, and if carried into effect should prove a very irritating thorn in the side of Hitler.

* * *

Canada's share in the heroic evacuation of Dunkerque was given formal recognition recently when His Majesty the King pinned Distinguished Service Crosses on the breasts of four Canadian naval sub-lieutenants. A fifth Canadian, a squadron leader of the Royal Air Force, received the Distinguished Flying Cross.



HENRY VIII. AND THE CHURCH OF ENGLAND

As Roman teachers persist in the statement that the Church of England was founded by Henry VIII. it may be worth while to quote the following from an article in an American Church paper.

"The only portion of the Anglican Prayer Book which dates from the reign of Henry is the Litany and so far as the breach with Rome was concerned Mary returned to the Roman obedience. The short reign of Edward VI. intervening between Henry and Mary was the period in which the first Prayer Book was issued by the Church of England and these books were suppressed and destroyed by Bloody Mary.

It was Elizabeth, who succeeded her half sister, that initiated the separation from Rome which still exists. It was Elizabeth and not Henry who was excommunicated. It was against Elizabeth that the Spanish Armada sailed with a papal blessing; and it was the consecration of Archbishop Parker in her reign which was questioned by Roman theologians."

One Hundred Years Ago

Quebec Cathedral—The Evening Lecturer: Lord Sydenham to the Bishop. Government House, Montreal, 24th October, 1840. Acknowledging the Bishop's letter of 18th August just received, requesting to know if the transference of the Rev. Joseph Brown, Evening Lecturer, at Quebec from the Cathedral to St. Paul's (the Mariners' Chapel) on the river front, would affect the Parliamentary vote of £150 now provided for that minister each year. The Governor replied: I see no reason to believe that at the time of the grant of that allowance it was intended to attach the Evening Lecturer to any particular building . . . So long as the duties continue to be performed without change of incumbent, the contingency contemplated by the Earl of Ripon (when he pledged H. M. Government to the gradual extinction of the ecclesiastical vote in B.N.A.) will not have arisen. (Public Archives, S. Series, contain many letters respecting this change, under date of October and November. Mr. Brown sought to defeat the Bishop's arrangement through advantages taken on technical grounds, he announced his intention to bring the matter before a legal tribunal and appealed to the Governor General who declined to interfere in a question of ecclesiastical discipline. The Bishop maintained that the post had no necessary connection with the Cathedral Church and was originally attached to another place of worship and that the same authority which fixed it at the Cathedral for a time can fix it elsewhere, so long as the salary is continued. Subsequently a pamphlet controversy arose between the Cathedral authorities and Mr. Brown owing to the latter's objection to certain teaching being given to school children.)

Quebec—Clerical Tribunal: The Rev. Messrs. E. W. Sewell, C. F. L. Haensel and H. D. Sewell, writing to the Bishop, dated Quebec, 25th July, 1840, refer to the fact that on three occasions they have been required to become witnesses to proceedings arising out of complaints against one of their brethren in the ministry: but as they were called upon neither as Judges, Assessors, Counsellors or Jurors, they feel that their presence on such occasions forms no part of that Canonical obedience to which they are bound: they do not wish their silence to be taken as meaning acquiescence in the proceedings: they respectfully recommend that a proper tribunal be constituted for enquiry into all cases of clerical delinquency. (Q.D.A.—Trinity Chapel, Quebec, B.19.)

Gaspé, L.C.—The Rev. Charles Morris: Letters testimonial of character were signed by the Rev. Messrs. R. F. Uniacke, A. M., Rector of St. George's, A. D. Parker, Rector of Dartmouth and A. Gray, Rector of Sackville and certified by Robert Willis, Archdeacon of Nova Scotia, on 5th September, 1840. (Q.D.A.—B.22.)

Port Neuf and Bourg Louis, L.C.: The Rev. W. W. Wait wrote to the Bishop of Montreal, on 30th January, 1840, from London where he had succeeded in raising £120 for Port Neuf. On the 4th of October, 1840, Messrs John Scarf,

Sherriff Black and James Morrow publicly gave notice in Bourg Louis Church that the Rev. W. W. Wait, deacon officiating in this parish, intended to offer himself as a candidate for the priesthood. (Q.D.A.—B. 2, page 120.)

Ottawa River: Journal of the Rev. Parsons J. Maning from May 30th to July 6th, 1840, beginning with an entry dated Mascouche, May 31st:—I left for Wesleyville, Cote de Grace, where he had an overflowing assembly. To Kilkenny where I had divine Service. June 2nd to New Paisley and to the Nore. June 17th to St. Jerome and La Chute, thence to Grenville and thence a long, lonesome journey of 30 miles to La Petite Nation through the bush, and to George's Lake settlement of 16 families. To Lochaber, Cumberland, Bowman's Mills, Gloucester. Sunday, 28th June, performed morning Service at By-Town; left for Aylmer, Onslow, Eardley. For a distance of 100 miles between Grenville and Clarendon no clergyman of the Church of England resides. There are 8 or 10 stations in want of a visit of a missionary. (Q.D.A.—B. 16, page 12.)

Proposed Visit to Red River: The Rev. W. Cochran to the Bishop of Montreal, Grand Rapids, June 12th, 1840:—It is with pleasure that I embrace the first opportunity of acknowledging the receipt of your Lordship's favour of 14th April, 1840. The prospect of being honoured with a visit from your Lordship in 1841 when Governor Simpson returns to the country is truly encouraging as this branch of the Church has been so long without the cognizance of any bishops. It is highly desirable that the members of our Church should receive the rite of Confirmation . . . Twenty years have passed away since that standard of the gospel was first planted in this far western wilderness . . . Mr. Smithurst and I, assisted by our schoolmasters, shall do as much as we are able to prepare the members of our Church for confirmation. We have four congregations, upwards of 2000 Protestants, about 300 Communicants. The Church Missionary Society will hail your visit with gratitude, and as far as jurisdiction is concerned, I hope no Bishop will take any offence. Governor Simpson will accommodate you most assuredly. (Quebec Diocesan Archives—Red River Volume.)

Red River Indian Churches: The Rev. John Smithurst to Bishop of Montreal. Indian Settlement, Red River, Rupert's Land, 18th June, 1840:—It gave me great pleasure to learn that you purpose to visit Red River either in 1841 or 1843. I have intimated your Lordship's intentions to the Indians . . . We have 2 schools, one for the Missicaigoes (Swampy Crees) and one for the Saulteaux (a branch of the Chipewas). The former contains 80, the latter 16 day scholars. The Sunday School is kept in the church and includes all day scholars of both schools, with adults, in all 140. The congregation at church is about 300. I have full Service and sermon every Sunday at 3 p.m. At evening Service I explain the liturgy . . . I preach Sun-

day morning at Grand Rapids' Church, 13 miles from here, higher up the River . . . There are 4 churches: the Indian Church, 12 miles from Lake; the Lower Church at Grand Rapids 25 miles; the Middle Church 33 miles and the Upper Church 38 miles from the Lake. (Q.D.A., Red River.)

Hudson's Bay Company's Assistance: Governor George Simpson to the Bishop of Montreal, London, 12th September, 1840:—I have honour to acknowledge your letter which has been laid before the Governor and Committee . . . the Hudson's Bay Company will be happy to afford your Lordship assistance towards accomplishing your visit to Red River Settlement. I purpose going to the interior and hope to start from Lachine. I proceed by light canoe at so rapid a rate of travelling that it would not only prove inconvenient, but might prove dangerous as regards your health, to undertake the voyage with me . . . In my opinion the most convenient mode would be to start from Lachine in May in a canoe manned by six voyageurs, entirely at your own disposal, in which yourself, your chaplain and servant would have sufficient accommodation. (Q.D.A.)

Red River—Episcopal Jurisdiction: Lambeth, 15th September, 1840. The Archbishop of Canterbury to Bishop G. J. Mountain:—There can be no impropriety in your visiting the Red River in the Hudson's Bay territory, though not within the limits of your Lordship's jurisdiction, and in your exercising episcopal functions there, such as preaching and exhorting the clergy there, though you would have no power of expressing your authority by law. The clergymen stationed there by the Church Missionary Society would probably be happy to receive you, but I think it would be prudent not to enter the region of misunderstanding by going thither without an intimation to that effect from them. I say this because some difficulty has been made in a similar case in East Indies, which I have reason to think is now removed. Signed—W. Cantuar.

The C.M.S. Welcomes Proposed Visit: Church Missionary House, London, Salisbury Square, 22nd September, 1840. To the Bishop of Montreal:—We have received with great thankfulness your proposal to visit our North West America Mission. The Committee of this Society is composed of members of the Church of England and it will give them liveliest satisfaction if your Lordship should be enabled to carry into effect your purpose of visiting the missionaries at the Red River. (Q.D.A., page 8.)

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CHURCH HOUSE

The Church in England recently opened a new "Church House". It is the result of many years' planning and was specially prepared for the purpose it is intended to serve.

In connection with the opening, a book entitled "The Church House—Its Art and Symbolism" has been published. It was written by Sir Herbert Baker the architect and has a Preface by the Archbishop of Canterbury and an introduction on its History and Aims by the Bishop of Portsmouth.

The Bishop writes that Church House is "designed to give expression to the friendship and fellowship of Churchmen throughout the world in carrying the load of the universal task of the Anglican Communion." It is to be an indispensable guide to those interested in the art and symbolism of this wonderful building. It is 60 cents in heavy paper or \$1.50 in cloth.



The Faith of the Morn, by Archer Wallace. Round Table Press. 150 pages . . . \$1.50

Dr. Wallace has added another to his long list of books. This one, which he calls "a cheerful volume which finds God the changeless eternal home of the soul" is simply written in a clear strong style and provides a large selection of subjects for devotional reading. At a time such as this a collection of this nature will find a warm welcome from those whose faith needs strengthening. It will bring confidence and assurance to all readers, dealing as it does with the things that matter in our daily life.



THE CARE OF CHURCHES

Many people will have wondered about the care and preservation at this time of our great Cathedrals and the architectural treasures of our parish churches throughout the country; and so, even in war-time, special importance and general interest attach to the eighth Report of the Central Council for the Care of Churches, which is published by the Press and Publications Board of the Church Assembly. It is entitled "The Care of Churches: Their Upkeep and Protection" (85 cents) and, with its 112 Crown Quarto pages of text and many beautiful illustrations, will be found one of the most impressive of the Central Council's Reports.

While the report deals with this important task in England it will be most valuable to Canadians who are thinking of alterations and memorials. It should inspire us in Canada to avoid the standard uniform furnishings so prevalent today.

The Report renews the working of the whole system of Diocesan Advisory Committees and the Faculty procedure. Again it is English but shows very clearly our need in Canada of some such method of supervision if we are to make our churches worthy of their high purpose.

Every clergyman and Church warden should read this report.

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A.Y.P.A. meetings are being held each Monday evening, but we are anticipating a much larger membership than we have at present. Moving pictures of the Summer Camp, and of the Old Country were shown. A weiner roast was also held at Rat Creek. Next meeting is to be a work night, and we hope to continue with our task of providing individual kneeling cushions for the church pews. New members are invited. Our congratulations to Norman Pickard, who has been elected Diocesan President.

Choir.—Splendid progress is being made under the leadership of Miss Mae Jackson, and both Junior and Senior Choirs are making a real contribution to our services. The Choir Social and Tea was a great success, and our thanks to all who made it possible.

Sunday Schools.—There must be many children in the parish who are not attending any Sunday Schools. We should be glad to welcome them any Sunday afternoon at 2.30 p.m.

Girls' Bible Class for older girls is now meeting each Sunday morning in the church at 10 a.m. under the leadership of Mrs. W. E. Shillabeer.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services.—Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.

Sunday School for Juniors, 10 a.m.; Sunday School and Bible Classes for Seniors, 10.30 a.m. It is intended that all scholars attending the Senior Sunday School and Bible Classes will as a matter of course be present at the service immediately following.

It is notorious that Church of England people are the worst in the world when it comes to regular Sunday worship. It seems very probable that this is largely due to the Sunday School system which prevails. Eventually and inevitably the child becomes unwilling to attend Sunday School and disappears from the Roll Call. For years the ringing of the church bell for services has been the signal for him to depart in peace with the rest of his companions. He has never learned to go to church but only to Sunday School. Quite naturally therefore when he leaves Sunday School he leaves the church. The God-given opportunity to form in the child the habit of regular worship with the congregation has been neglected. I think all wide-awake churches have perceived this error of the past and are trying to rectify it by making the members of Sunday School and Bible Class conscious of the right and privilege and duty which is theirs of worship at the ordinary services of the church.

Here is the time table of the meetings of our various organizations:

Monday—7.45 p.m., Rangers in Club Room. 8 p.m., Young People's Club in main hall.

Tuesday, Cubs, 7 p.m. and Socials at 8.30 p.m. as announced.

Wednesday, Brownies 4.30 p.m., Guides 7 p.m.

Thursday, Willing Workers in Rectory, 2.30 p.m.; Choir Practise, 7 p.m., for boys and full practise, 8 p.m.

Friday, St. Hilda's Guild, 7 p.m.

Saturday, Evensong and Preparation for Holy Communion, 7 p.m.

As a general rule Holy Communion is celebrated on weekdays in the Chapel at 7.30 a.m. on Monday, Wednesday, Thursday and Saturday.

Baptisms.—September 8th, Brian Wayne Lackey; September 22nd, Dennis Jerome Troock.

Marriages.—July 13th, George Alfred Lewis and Leonora Pearl Smith. August 3rd, John Allan Sampson and Valerie Helene Forbes. August 8th, Nelson Gordon Thom and Ethel May Warburton.

ST. MATTHEW'S MISSION

THE REV. J. C. MATTHEWS

The Harvest Thanksgiving Service was held on Sunday, September 22nd at 9.15 a.m. The ladies decorated the church most beautifully. The fruit and vegetables have been given to St. John's House.

The Vestry floor has given away and Mr. Thompson is attending to it and also to the basement which is much in need of repair.

Baptisms.—Sheila Irene Viner, September 15th; Doreen Margaret Dobler, September 22nd; Gerald James Hawkins, September 22nd; Neil Francis Hawkins, September 22nd.

The Services at St. Matthew's Mission are as follows: First and Third Sundays, 9.15 a.m. Second and Fourth Sundays, 7.30 p.m. Sunday School at 11 a.m.

ST. MICHAEL AND ALL ANGELS

THE REV. J. C. MATTHEWS

Morning service is on Second and Fourth Sundays at 9.15 a.m. Sunday School in the afternoon.

The Ladies' Circle meets every second Wednesday.

Mrs. Pengelly is looking after the Font Roll.

The Guides will meet in future on Mondays at 7.30 p.m., and the Brownies on Thursday after school.

The ladies are putting on a Harvest Supper on October 2nd, followed by a Whist Drive.

Mr. Max King has resigned from the position of Cub Master owing to other engagements. He has done a lot for the boys and his work has been much appreciated.

The St. Stephen's Men's Guild reopened again on September 10th after a two months' vacation with a 75 per cent attendance. We were particularly pleased to welcome our Bro. Slater, who happened to be on leave. It was arranged to decorate the basement hall in 2 or 3 weeks' time and it was left to Bro. Dodd to call the boys together when the time arrived. It was interesting to hear a talk by Bro. Russell as to the modus operandi whereby we could dispose of discarded beer bottles and other junk which could be turned into cash for the benefit of the Red Cross Fund. Bros. Watson, Swaffield and Petherbridge offered their services for the purpose of trimming and securing the church creeper, (not the late comer, its the one that's there all the time), which was gratefully accepted. Bro. Petherbridge announced a meeting of heads of the church organizations for the purpose of putting the maintenance of the Parish Hall on a business basis.

Our genial Bro. Taylor had a cup of his special brew awaiting the end of the business meeting and we were honored by the presence of Miss Finlayson and Mrs. Slater to assist in the enjoyment of same. The Hon. President closed our deliberations at the unusual hour of 10.15 p.m. with prayer.

Special prayers were offered for His Majesty's Forces.

ST. PETER'S

THE REV. P. A. RICKARD

St. Peter's Harvest Thanksgiving Service, held on September 29th, was well attended. The church was beautifully decorated with flowers, grains and vegetables.

The ladies of the parish were greatly favored by the weather man, when they sponsored a tea and sale of home cooking on Thursday, September 19th. As well as being successful financially, a very pleasant afternoon was spent over the tea cups in the Parish Hall.

The regular meeting of the W.A. was held in the Parish Hall on Monday, September 16th. Mrs. C. H. Harris presented a chapter of the Study Book. Plans were made for ordering the church calendar for 1941. These calenders will be available in the parish quite soon. Some social service work is now ready and more is being done.

The Young Ladies Group has held two regular meetings during September. Plans have been made to study the W.A. Study Book "Conflict." Each member will present a chapter of this book. Articles for the church bazaar are being started.

St. Peter's Harvest Supper will be held in the Parish Hall on Friday, October 4th.

ST. MARK'S

THE REV. P. A. RICKARD

The various activities of the church have started up again with much enthusiasm after a holiday for the summer months.

The Girl Guides reorganized again under the leadership of Miss Ruby Davies and the Brownies had their first meeting on Monday, September 23rd, under their former leader, Miss M. Johns.

The Young Women's Group held their first meeting at the home of Mrs. F. Hayden. Activities for the coming season were discussed.

The Choir got away to a very good start under the leadership of Mr. Jenkins whom we wish to welcome to our parish. Anthems were practised for Harvest Thanksgiving. We would like to welcome any new members who would like to come.

The Sunday School reopened on Sunday, September 15th, with the new Superintendent, Rev. A. Rickard. We were all very sorry to hear of the resignation of Mr. Hayden and our organist Miss B. Hayden. Their services will be greatly missed, as they have been connected with the Sunday School for a number of years. We were pleased to see several new members and if there are any others who would like to come. Service is held at 2 p.m. in the Parish Hall.

The Woman's Auxiliary held their first meeting in the Parish Hall on Thursday, September 4th. Activities were discussed for the coming season and the ladies have a busy season ahead of them. Any new members are very welcome.

Rural Deanery of Wetaskiwin

LEDUC AND MILLET

THE REV. A. ELLIOTT

Perhaps we were early with our Harvest Thanksgiving in this parish this year. The services were held on 22nd September at St. John's, Millet and

a week later at St. Paul's, Leduc. We were fortunate in weather and in being able to use the beautiful supply of flowers at their best at this time of the year. In both churches there were good congregations and a real spirit of Thanksgiving was obvious.

The Sunday Schools have re-started and we are very grateful to those teachers who have so kindly come forward to take charge of this essential work in this very difficult time. Thank you teachers, all of you.

We have just been reading of the decision of the Canadian Church to relinquish the Grants of the Missionary Societies in England, given to the church here for the past 225 years. It is pointed out that there is a grand opportunity for all to show what we can do, not just those who always give, but others who are sometimes too ready to shift the responsibility. Do you want to help? Do you want to show your patriotism? Then see that your Red envelope is used and that your gift is generous. We must not expect England to bear our burden at this time.

The work and meetings of our faithful W. A.'s have begun, the winter season is always a busy one and teas and sales of work will still be in evidence. We are reminded that such work is always a good antidote to the mind in war time.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

The Harvest Thanksgiving Service was held on September 29th, a beautiful warm day.

The church looked lovely with decorations of flowers, grain and vegetables, a mute testimony of the bountiful harvest, and the thankful hearts of those so blessed.

The congregation joined heartily in the singing of the hymns and responses, but it was inevitable that the joyousness of the service should be saddened by the cloud of war.

The Sunday School resumed classes at the beginning of September, and attendance has been quite good. The same teachers are still carrying on this important work, but there has been a little re-arrangement of classes; Miss Ruth Lomas teaches the boys, Mrs. Birchall has the little girls, and Mrs. Briggs the senior girls as formerly. The children love to sing and each class chooses a hymn for the short service.

The W.A. suspended meetings for the month of September, when many of the members were exceptionally busy, but expect to hold a meeting on October 10th, at the home of Mrs. Chas. Howarth.

CAMROSE

THE REV. A. WALLIS

A.Y.P.A.—We held our first meeting at the Rectory on Monday night, 23rd September. It consisted mostly of settling down and meeting new members. We were glad to have Archie Bowker along, and hope to see him often. Mr. W. F. Grafton led a discussion on the Tax Banks, and the system has become clear, and quite simple.

W.A.—Financially things get more difficult, there are so many calls for money. We say, "Oh dear, I simply can't do it"—but we can. "I gave My life for thee. What hast thou given for Me?" We have to lift our minds above self-pity; give and never count the cost, give money if you can, and if you cannot, give yourself and your talents.

We are having Intercession Services on Friday nights at 7.30, everyone is welcome.

We would like to thank the Altar Guild for their work, and those who have given flowers from time to time.

Things to remember—"Casting all your care upon Him, for He careth for you." Does my life count in the great scheme of things? ". . . it was Jesus Christ who discerned the Infinite worth of man."

"By these things men live"—Experiences which bring us closer to God; which make us say "Surely God was in this place and I knew it not."

Baptism.—Carol Irene Ramsell, September 22nd, 1940.

Sunday, 29th September, Harvest Thanksgiving. Psalm 65:10. Gleanings:

"There is still much to be thankful for; not only for harvest of the fields—be thankful that our Empire still stands for Truth and things of the Spirit; for our soldiers, sailors and airmen."

The River of God flows deep and wide—there is no scarcity—He is greater than our necessity, and He is faithful Who promised."

The church looked radiant. Really it is a privilege to be asked to help; to look round and think "I did a little bit towards such beauty." Thank you everyone.

Sunday School.—We are sorry to say goodbye to three little girls, Annie, Mabel and Lillian Supsak, they are going to another town to live. They have been faithful, and we shall remember them.

ST. MARK'S, HARDISTY

It was with keen regret that we bade farewell to our Vicar, Rev. P. J. Disney, on September 5th.

Mr. Disney has been quite ill during the last six months and consequently had to relinquish his work here, he had been with us for nearly three years and during that time did not spare himself and which no doubt aggravated the ailment from which he suffered.

We are grateful and appreciate the services of Mr. Vincent Cole who ministered here during the summer and now returns to Montreal to resume his studies.

We were sorry to lose Mr. Geo. Chopey, our organist. He was also Sunday School Secretary. George was the recipient of a gift from the congregation. We are glad to welcome Mrs. Graham, formerly of Lougheed, who succeeds the above named as church organist.

ST. JOHN'S, SEDGEWICK; ALL SAINTS', LOUGHEED; ST. GEORGE'S, KILLAM

MR. F. A. PEAKE (in Charge)

In common with all other churches we observed the National Day of Prayer appointed by H.M. The King on Sunday, September 8th. Congregations throughout the day were good with the exception of Lougheed where there had been heavy rains and the people were unable to get in.

The Choir Festival at St. John's was held on September 15th and the revised hymn books were used for the first time. The Choir under the direction of Mr. J. A. White, and augmented for the occasion, sang three of the new hymns as anthems.

The Harvest Festivals in all three parishes have been arranged but at the time of writing have not taken place. Mr. Peake will be leaving for Saskatoon by train immediately after these services.

It seems likely that the Rev. A. Love, a former Vicar of Hardisty, will be appointed Priest-in-charge until a permanent appointment can be made.

We note with deep concern the collapse and consequent serious illness of Mrs. Clarence Tye. Mrs. Tye is a life member of the W.A. and has been indefatigable in her efforts for the church for many years.

Holy Baptism.—Stanley Joseph Chevraux, Killam, September 12th.

The Rural Deanery of Vermilion

MANVILLE MISSION

THE REV. L. A. BRALANT

With holidays now but a pleasant memory we find ourselves engaged upon a new session of work. Organizations are getting into their stride again and we look for a fruitful season in the Lord's work before us.

On August 29th eight members of our Manville W.A. and one member from Innisfree attended the Deanery conference at Vermilion. The gathering was greatly enjoyed by all and served to bind us together in the common aim of missionary enterprise here and abroad.

I am happy to report that we have been able to start a Junior W.A. in Manville under the able leadership of Miss Edith Jones. We have nine members so far. We have reopened our Bible Fellowship though our numbers have dropped owing to removal of some of our young men. Fred Pemberton, our secretary, and who has also given us valuable assistance at the organ in church, has now gone to Normal School in Edmonton. We wish him God's blessing in his new work and our prayers will follow him.

At our country churches the congregations have not been idle. The men at Chailey considerably enhanced the appearance of the churchyard by ploughing and rodding it, and fixing the fences and gate.

A pleasant surprise awaited me, at Stellaville, when I returned from holiday. During my absence the ladies had "got together" and worked hard with brooms, brushes, and elbow grease! It was a real treat to find the church rid of its ever-increasing horde of fly-carcases! Our thanks are due to all these people who have bestowed loving hands in service for the adornment of God's House.

A very happy Sunday School Picnic was held on August 31st, at Stellaville, when the children (and others) enjoyed the cool waters of Livingstone's Lake, eats, peanuts and races. The weather was perfect.

We will be holding our Harvest Services throughout the area next Sunday and the following one. More about these next time. Next Sunday we are due to have the pleasure of a visit from Archdeacon Leversedge, our Rural Dean. All unite in conveying to him our hearty congratulations on this dignity bestowed upon him.

As we look to the future it is with no easy optimism. Whatever sacrifices we have had to make in the past will be eclipsed by those which we will have to make in the days that lie ahead. But this is no call to a defeatist attitude. Rather is it one to "gird up our loins" and to acquit our-

Dedication of Holy Trinity, Irwinville



We congratulate the vicar and congregation of Holy Trinity, Irwinville, on the completion and dedication of their new church. The service of dedication was conducted by the Ven. Archdeacon W. Leversedge, in September, in the presence of a large congregation.

The above photographs present a record of this achievement. (Bottom right) The congregation are gathering for the service to be held in the church (Top right). After the dedication the congregation enjoyed a chat and a social time (Top left). In the group (bottom left) can be seen Messrs. R. Kent, T. A. Kent, People's Warden; Mrs. W. W. Kent, Mr. K. S. Kent, Vicar's Warden; Archdeacon Leversedge, Mr. and Mrs. Irwin, Mrs. Leversedge, Mr. McKerahan, and Mr. and Mrs. Bass.

selves as men for the tasks which are set before us. Our chief task has not changed, though it may be more difficult just now. That task is to bring sin-broken men and women to a saving knowledge of Jesus Christ, that they may share in the joy of His pardon and peace. This is the finest task anyone can set their hands to, and in this service we shall find "perfect freedom."

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God . . . He will come and save you." (Isaiah 35:3-4.)

IRWINVILLE, LANDONVILLE, CLANDONALD

THE REV. R. S. FAULKS

Sunday afternoon, September 22nd, the church of the Holy Trinity, Irwinville, was consecrated by the Venerable Archdeacon W. Leversedge, on commission from His Lordship, Rt. Rev. A. E. Burgett. Officers of the congregation, Messrs. R. Kent, K. S. Kent and J. A. Kent, participated in the consecration ceremonies with the Archdeacon and the Vicar.

IRWINVILLE, LANDONVILLE,

Following the singing of Hymn 363, was the Harvest Festival, with an inspiring address by Archdeacon Leversedge. The decorations in the church of flowers and fruits, grain and vegetables, helped mark the service especially well, as in more than one way were thankful prayers made for fruitful labors. Fellow churchmen from other points in the parish, together with many friends from the countryside, were present to rejoice with the congregation in the service held in their new "House of Worship." It is ten years since plans were first begun for the church; five years since the grounds were planted; two years since the foundation was made; one year since the framework was begun; and on Easter day the first service was held in the finished, furnished, unencumbered church.

In the first week of August, Landonville W.A. welcomed other W.A.'s in the parish as visitors for the afternoon, at the home of Mrs. G. Lovell. After various adventures on the part of several drivers, a splendid gathering enjoyed an instructive and happy two hours together. We hear that in W.A. Diocesan headquarters our local gatherings have achieved the name of sub-deanery meetings. May there be many more such as this one. Members were delighted with the address of Miss Bury and Mrs. Leversedge of Vermilion; one especially with the illustrated talk on Alert Boy Indian School by Miss Lucas. Members have a much better idea of mission work, and Miss Lucas professed a new sense of her work in the light of the interest given her by her listeners and questioners.

On the second Wednesday of August, Clandonald and Landonville people held a picnic at Rift Lake. No sooner was the affair begun than the first of several showers came down. At supper time, some ran from car to car with refreshments, or for a visit, and the children managed to find time to help eat up the ice cream.

In spite of the wet afternoon, everyone had a nice time as the picnic provided relaxation from daily duties, and afforded a happy time for neighborly visiting.

Tring and Irwinville also had a picnic by the Vermilion River, near Hazeldean. It was a lovely

afternoon, and the company enjoyed to the full the amateur baseball games, the swimming, and the lunch beside the river.

May the ensuing year bring other such gatherings for the deepening of the ties of Christian friendship, and the large appreciation of God's world of nature and its beauty.

Baptized.—Gary Eugene Ure, Tring; Arthur Frederick Hames, Tring.

Rural Deanery of Pembina

EDSON

The parish greatly misses their former vicar and his wife and family. News has come through of their safe arrival in Coaticook, Quebec. Our good wishes go with them and we trust they will be happy in their new sphere of labors for the extension of the Kingdom of God.

Sunday School has commenced again and attendance was very good.

At our Harvest Supper we had the record attendance of nearly 170 people.

We are looking forward to the privilege of having a spiritual leader in our midst again and shall welcome the regular services.

THE WABAMUN MISSION

THE REV. COLIN CUTTELL

Roads and trails were never better. Consequently I have been able to reach many otherwise isolated points in the Mission during September. A start was made on the annual missionary apportionment canvass and the first instalment of \$33.00 went in to the Synod office last week. Each family has been asked to give a dollar, or more if able. Some contributions came in through the special envelope issued in August. We cannot let our missions down!

At **Wabamun** we said good-bye to the Halhead family after evensong on Sunday, September 22nd, when a large number of parishioners and friends gathered in the parish hall to present Mrs. Florence Halhead with a silver tea service. She has put in many years of faithful service to the church. It is good to know that Fr. Matthews has already linked the family up with St. Matthew's Mission, Riverdale.

Harvest Thanksgiving Services at all points have been unusually well attended this year. **Entwistle** people went over to **Evansburgh** on the 22nd and the church was full, with the largest number of Communicants in years. Mr. Jack Scandrett, with his ubiquitous "Ford," brought a carload from Brightwood and assisted with the service.

I doubt whether St. Aidan's, **Rexboro**, has ever looked more beautiful than it did on the morning of the 29th, decked out for Harvest Thanksgiving, and there was a goodly number of Communicants, some of whom came from Seba.

At **St. Matthew's, Duffield**, in the afternoon of the same day, there was a large congregation. The children did the decorating, did it well, and loved doing it. The day of festivals ended at **Fallis** in St. Andrew's church, where a rather smaller, but no less keen, congregation gathered by lamp-light to sing the old harvest hymns we seldom fail to enjoy.

The new schedule (October-December) will be circulated within a few days. I am now sending

out more than 250 of these service guides every quarter. They are invariably pinned up, and serve as a reminder that man does not live by bread alone.

ONOWAY MISS ONIONS

At the September Vestry meeting it was decided that a Mission Council should be formed in the Parish, to include the Onoway Vestry and two representatives from each of the outside points of Brookdale, Rich Valley, Calahoo, Stettin and Abbeywood. The council was formed with the idea of uniting the whole parish by getting to know one another better, and also sharing together the problems of how the church in Onoway Parish can best become more self-supporting. It was proposed that the council meet together every quarter. Mr. Galliford was appointed to act as secretary to the council.

A Social Evening was held in the Parish Hall on September 16th, to say farewell to Miss Machin who is leaving us to take up the position of Sunday School Organizer in the Diocese of Quebec. A watch was given to Miss Machin by the Onoway congregation as an appreciation of her work amongst us. We are very sorry to be losing her and our best wishes for her future work go with her.

It has been necessary to make a few alterations in our schedule of services and until further notice it will be as follows:

1st Sunday of the month: 11 a.m., Holy Communion at Onoway; 3 p.m., Evensong at Brookdale; 7 p.m., Evensong at Calahoo.

2nd Sunday in the Month: 9.45 a.m., Mattins at Abbeywood; 11.30 a.m., Mattins at Rich Valley; 3.30 p.m., Evensong at Stettin.

3rd Sunday in the Month: 11 a.m., Mattins at Onoway; 3 p.m., Evensong at Calahoo; 7 p.m., Evensong at Brookdale.

4th Sunday in the Month: 9.45 a.m., Mattins at Abbeywood; 11.30 a.m., Mattins at Rich Valley; 3 p.m., Evensong at Onoway.

Celebrations of Holy Communion in the country points will be as announced. Sunday School will be held every Sunday at 11 a.m. in Onoway.

Please cut out this list of services and pin them up on your wall!

Holy Baptism.—On August 3rd in St. John's Church, Onoway: William Frederick Pardy, Leafe Beatrice Hay, Jacqueline Ruth Hay, Lorne Mary Hay.

On August 4th at Rich Valley: Patricia Marion Birkie.

scanty—due, no doubt, to the fact that the country points are and have been busy threshing and Wainwright is slowly getting into its fall stride. Thus these notes will be as much thoughts of anticipation as well as a report of what has transpired.

As we look back on our summer's services, we do so, being grateful for so few interruptions in the same. This means a lot as the winter months invariably take their toll of "no services due to the weather."

As a parish we are looking forward to our Harvest Festival Services. These are always a source of inspiration and satisfaction to all of us. Further words about these will be found in the next issue of the Messenger.

During the absence of the Rector (who took his holidays with eight other men from Wainwright, at Camp Saree training centre), the Rev. A. Love supplied in the parish. From all reports it was an inspiring day. Good attendances all around, and a warm feeling of welcome and fellowship with one who had formerly been the Vicar at Wainwright.

This parish and deanery is looking forward to the deanery W.A. which is to meet here in Wainwright on the 2nd of October. News of this event will have to be reported later.

In all, readers of this column, as you see, there's not much news this time; but the next issue will contain a lot.

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. Baptist on September 5th with eight members and three visitors present. We were pleased to welcome Jean Baptist again and to see her looking so much better in health. After the usual prayers, reports, etc., business was attended to and it was decided to pay the apportionment for the next quarter.

Contributions towards the Travelling Basket were handed in and sold. Sample boxes of Christmas cards were on view and orders for these will be appreciated. At the next meeting to be held at the home of Mrs. Barden on October 3rd all are invited to share in a good-will offering to help the W.A. Funds. The usual Fall Tea to be arranged later. A lovely lunch was served by the hostess and her daughter.

Services.—Sunday School and Evensong have been held regularly. Mr. Robinson took charge on September 1st and September 8th, while Rev. Love held Communion Service on the morning of September 15th, and Mr. Young of Edmonton came to us for Evensong on September 22nd. Thank you.

The Juniors received their Certificates recently won in the Dominion Mission Study Book Examinations on September 22nd at Sunday School. Ralph Bailey received Honorable Mention in the Senior Class for those 13 and 14 years of age, while George Weatherill received Honorable Mention in the Junior Class for those 7 and 8 years of age. Betty Weatherill and Buddy Sinclair received a pass in the Senior Class, Lorna Swinton passed in the class for those of 11 and 12, and Marjorie Bailey received a pass in the Junior class for those of 9 and 10 years of age. Congratulations.

On the afternoon of September 24th Mr. and Mrs. J. W. Robinson and Ken Baptist dug the potatoes planted by Rev. Burgomaster on the church vegetable plot. Immediately after school,

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT; ST. MARY'S,
IRMA; ST. MARGARET'S SCHOOL DIS-
TRICT, BATTLE HEIGHTS

THE REV. R. BOAS

News from this end of the diocese is rather

CHURCH MESSENGER

Betty, Marjorie, Buddy and Ralph came over to help the adults gather them in. Around 7½ bushels in all. The weather was ideal for such outdoor work and we were all thankful to be able to do another good deed. In spite of such an overflow of potatoes everywhere we were able to sell them. Since potatoes are worth \$4.00 a bag at Fort Chipewyan we wished many a time while picking them up we could either forward them direct or that you could have been here to use them.

■ During the month the **Sunday School** paid for replacing two windows in the church and one in the Mission House which was broken by hail. Mr. Robinson assisted by Ralph did the work voluntarily.

Edith Grace Robinson left for Normal on September 15th. Edith has been a regular attendant at Sunday School and church since babyhood and for many years was a Junior W.A. member, and is now a Senior W.A. member. We trust you will keep well and be happy and successful at Normal.

Taken from the September 19th Canadian Churchman:

"Twice our King has called us to prayer and we are proud of him for it. More than that, he

regularly attends divine service and I would that all flocked to church on the two days of prayer could say the same.

"The first day of prayer had a remarkable effect. 'As long as the world lasts it will be remembered that the week which began with the nation on its knees, ended with the nation lifted up, its spirit fortified, its faith strengthened and every man's heart beating high. Out of the depths had come a new hope for the world, out of the darkness a great light. It was an answer to prayer that held the world spell-bound.'

"A senior officer of many campaigns, compared Dunkirk with Israel's deliverance from Egypt. In both events it was the totally unexpected behavior of nature which thwarted the enemy. There was darkness for the Israelites. There was the great storm of Tuesday, May 28th, which enabled our forces to reach Dunkirk and there was the miracle of the great calm in the English Channel which enabled frail craft by the hundred to help evacuate the men. The incident will take its place beside the shattering of the Armada by the storm.

"Prayer is the greatest force in life and every department of life. Maybe a little straightforward religion will help us all."

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